The Churchman.

REV. WILLIAM WALTON, A.M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, NOVEMBER 23, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P.M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for November.

24. Twenty-sixth Sunday after Trinity.—The Collect Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

DECEMBER.

1. THE FIRST SUNDAY IN ADVENT.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

THANKSGIVING DAY, APPOINTED BY THE CIVIL AUTHORITY.

November 28. Massachusetts, Connecticut, Maryland. New Hampshire, Rhode Island, Michigan, Ohio, Indiana. Florida.
December 5, Vermont.
" 12, New-York, Pennsylvania, New Jersey.
" 19, Maine.

The proper service for the day is printed immediately before the forms of Family Prayer.

Poetry.

Franois Xavier's Hymn.

I.

O Deus, ego amo te :
Nec amo te ut salves me,
Aut quia non amantes te
Æterno punis igne.

II.

Tu, tu, mi Jesu, totum me
Amplexus es in cruce.
Tulisti clavos, lanceam,
Multamque ignominiam,
Innumeros dolores,
Sudores et angores,
Ac mortem—et hæc propter me,
Ac pro me peccatore.

III.

Cur igitur non amem te,
O Jesu amantissime ?
Non ut in cœlo salves me,
Aut ne æternum damnes me,
Nec præmii ullius spe :
Sed, sicut tu amâsti me,
Sic amo et amabo te,
Solum quia Rex meus es,
Et solum quia Deus es.

I.

Love, O my God I bear to Thee ;
Nor love I that I saved may be,
Nor because those who love not Thee
Thou doom'st to endless misery.

II.

Thou, thou, my Jesu, from the tree
Did'st stretch Thy loving arms to me.
The nails, the spear, the scoffer's scorn,
Thy soul with nameless sorrows torn,
The bloody sweat, the anguished tear,
The cruel death,—Thou all did'st bear,—
Did'st bear, O gracious Lord, for me,
Low sunk in sin and misery.

III.

And shall I not bear love to Thee
Who loved'st thus right lovingly ?
'Tis not the joys of heaven to see ;
'Tis not the pains of hell to flee ;
'Tis nought that I would earn from Thee :
I love Thee as thou loved'st me,—
Love and *will* love eternally,—
Love Thee because *my King* thou art,—
Love Thee, MY GOD with all my heart.

Z.

Selected Matter.

A Letter

ON THE PROVISIONAL EPISCOPATE OF THE DIOCESE OF NEW YORK.

NEW YORK, OCTOBER 19, 1850.

MY DEAR SIR :—I feel no small share of diffidence and embarrassment in obtruding my thoughts upon your attention, in reference to a matter of which you may, in many respects, be as good a judge as myself, and in appearing to be desirous even in the slightest degree, of directing or controlling the action of others. But I am induced to present them from the consideration, that my peculiar opportunities of forming a just and careful conclusion in respect to the subject to which I am about to allude, have furnished me with some advantages which may not have been possessed by others to the same extent, and which may possibly, therefore, have some weight with them in the formation of their own.

We have just reached a momentous crisis in the affairs of the Diocese, which fills every mind with perplexity and concern, and which calls for the exercise of all the prudence and care, and all the firmness and energy which the wisdom of the wisest, and the decision of the boldest, can bring to their aid. The rejection of the Memorial of the Standing Committee, by the House of Bishops, and the adoption of a Canon, by both Houses, authorizing the election of an Assistant Bishop in any Diocese where the Bishop is suspended, may, within a very short time, lead to action in our own. It will, to some minds, be a painful and excruciating question, from its supposed interference with the just rights of the suspended Bishop, or at least of its unfavorable bearing on him, in case he should ever be restored. But there is reason to believe, from the uneasiness and impatience of many of those with whom we are accustomed to think and act, at the present state of things, and the universal desire, perhaps, of others, we shall be urged into the measure of a speedy election. Now the point is presented at which I am aiming—who shall be the man ? In the speculations on this subject, in which many have already indulged, I have heard several clergymen of the Diocese named, for all of whom I entertain a high degree of respect, and for some, a warm and long cherished regard. But there is one who stands out so prominently to view, and who, in a variety of respects, is so pre-eminently fitted for the office, that it could scarcely be thought, among sound churchmen, there would be much difficulty in the choice. It is Dr. Seabury. I know all the objections to him, arising out of ignorance of his character in some, and of prejudice in others. I know, too, the doubts and misgivings of a few even who are personally his friends. But there is one test he can bear, which is an almost unerring rule of excellence and worth ; that he stands highest in the estimation of those who have known him longest and best. I have been acquainted with him myself from the time he was ordained Deacon, by Bishop Hobart, on which occasion I preached the ordination sermon ; a circumstance to which I now recur with pleasure and pride. I then little thought that the bright and venerable name which he bore, was once more to be illustrated and adorned, and the Church, in her purity and soundness, again to be defended with the manfulness and ability of his noble grandsire, by the humble individual whom I saw before me. For some time in his earlier course I lost sight of him altogether ; but for the last fifteen years I have, in a variety of ways, been brought into such intimate relations with him, both publicly and privately, in the business of the Church, in the general intercourse of society, and the family circle, and under circumstances, for the most part, so calculated to let me into all the peculiarities of his mind and character, that I should be utterly wanting in discernment if I did not understand him so thoroughly, as to enable me to speak of him confidently, and to represent him to others with justness and truth.

Intellectually, who is his superior ? Might I not ask, who is his equal in the Diocese ? I might even take a wider range for the supposition, if it were necessary or pertinent to my purpose. But who in the Diocese ? I mean no disparagement to others, where amongst such a body of clergy there are some of powerful mind, and others of rare and splendid gifts, which from their popular cast bring them more into notice, but, nevertheless, do not materially affect the ultimate standard of public opinion, with regard to their relative importance in the Church itself. Whether men are with him or against him, there is, in this respect, impliedly and fearfully, on the part of some, and freely and thankfully on the part of others, an acknowledgment that he is the strong man in the Church : in his close and logical reasoning, in the vigor of his thoughts, in the force of his expressions, in the keenness and justness of his perceptions, in the largeness and comprehensiveness of his views. And should I leave out the incidents of his almost perfect felicity of style, and unbounded fertility of illustration on the subjects which he handles ?

If there be not then, on other grounds, very powerful and unconquerable objections to such a man for our Assistant Bishop, why should he be passed by ?

There is another respect in which he should be placed among the foremost. He has, what a Bishop ought to have, and without which a man is not altogher worthy to be a Bishop—profound theological learning, not perhaps in the more nice and critical points, but in the larger and more practical views of the subject, which are essential to his fitness for the office. And I think that I may venture to say, that there is no clergyman in the Church who is more familiar with all great ecclesiastical questions : nor who, in the settlement of opinions, where his counsel might be sought, would be a better or safer guide

Nor is this even all, for there is a more especial fitness for him in the Episcopal office, from his thorough acquaintance with the controverted points in theology which have sprung up among us in the present day. His own opinions were formed before these new ones were broached ; but yet his mind has carefully observed all the changes of the age.

Though entirely established, however, in his own views, he is not so wanting in that consideration for the opinions of others, who have been brought up under different influences, as to make him either indifferent to their going astray, or to drive them impatiently and rashly from the fold. Who, then, is better qualified for the emergencies of this critical period, than one who is true to the Church, discouraging all tendencies to error and dissent on the one hand, and to Romanism on the other ? Who so fitted to guide, to correct, to inform and reclaim those who are in danger of wandering from the Church, as one who can soothe them by his kindness, enlighten them by his knowledge, clear up their doubts, disentangle them from their difficulties, and lead them safely in the way of truth ?

But in the controversies with which he has been mixed up for the last few years, there are some who view him only under the distempered medium of theological prejudice, or the still thicker film of personal dislike, and the odium which he has incurred on these accounts has been reflectively transferred to the minds of others, and very often had a degree of influence upon those who have not the slightest sympathy with the objectors themselves. Now what are the points to which this prejudice and dislike may be mainly referred ? In the first place, to his course in regard to Arthur Carey, whom to know was to admire and love ; who, for so young a man united the highest intellectual attainments with the gentlest manners and the tenderest feelings of the human heart ; and who, in the very outset of his splendid career, was stricken down and wounded, and finally fell a victim to the overwrought sensibility of a delicate mind. And in the next place, to his course in regard to the Bishop, who was his dearest personal and family friend, and in whose sufferings and wrongs—viewing the case as he did—if he had not sympathized, he would have been justly and heartily despised. Now who, among ourselves, have not deeply felt and strongly expressed our feelings on these very points ? And could it in human nature have been expected, that a controversialist should have touched on them, with a ready and forcible pen, with all the powers of wit and sarcasm at his command, and with a righteous cause, as he deemed, to justify and defend, in which it might be lawful to be angry and sin not, and yet in the full consciousness of his strength, and the fixed persuasion of the rightfulness of his cause, be so tender in the treatment of his opponents, as neither to give bitterness to his indignation, or pungency to his scorn ? It is idle to think of it. And no one, in cooler moments, who has a thorough knowledge of human nature, would be disposed to judge severely of what may have been done rashly and warmly in times of excitement and trouble.

Nor can any inference be fairly drawn, of the general temper and disposition of his mind, from his course on these occasions, which would not be at variance with our daily observation of others. I can safely aver, from my long and familiar acquaintance with him, that, notwithstanding the harsh, ungracious, and haughty air, and overbearing manner, in which he is represented to the imaginations of many, I have never known a man of his strength of character and commanding intellect, more amiable in private life, nor more modest and unassuming, where pretension and arrogance would be apt to be felt. In fact, a generous and manly view of all that is not mean and contemptible in itself, is a characteristic of his noble mind.

But there are some, who themselves agree entirely with him in his views, who, nevertheless, give great consideration to the well-known ill-will and opposition to him on the part of others. This, indeed, is an objection which ought not to be treated lightly. For, certainly, if any one could be found among us, with the same intellectual force, with the same theological learning, the same familiarity with the questions which are now agitating the Church, the same power of correcting the erroneous tendencies of the day, and of *contending earnestly* and manfully *for the faith once delivered to the saints*—and I might also add what hitherto has not been touched upon, though worthy of note—with the same well-ordered household, with the same simplicity in all his habits and tastes, the same purity of heart and blamelessness of life, and the same humble and unaffected piety ; if any one can be found of this description, then we might be free to choose between them, and to select the man, who, being equal in worth, would at the same time be liable to no objection. But it is not even thought, nor pretended, that there is such a man among us. And are we then to throw away the signal advantages which are set before us, and place the interests of this great Diocese in jeopardy, from the apprehension of evils which may never occur ? Indeed, I am very confident that these fears are, in a great measure, groundless. For, from my intimate knowledge of him, I am well persuaded that, in case of his election, his course would be so kind, fraternal, and courteous towards his brethren and the people committed to their charge, as would gradually disarm many, at least, of their prejudices, and eventually secure the general respect and good-will of the Diocese at large.

As to the suggestion which has been made, of going out of a Diocese for an Assistant Bishop, where there is a body of clergy, comprehending one-sixth of the whole number throughout the United States, it seems to me that if we were to act upon it, that we should be utterly wanting in self-respect. And, besides, to my mind, there is another grave objection to this course. For, in such a case, we would not expect from a stranger the same home-bred feeling, the same intimate acquaintance with the peculiarities in the habits and manners of our people, nor the same spontaneous and cordial affection which we might look for in one who was born and bred among us, and whom, regardiag with pride, we would *delight to honor.*

But there is another consideration of great weight in reference to the election of such a man as Dr. Seabury. The Diocese of New York, from its very organization, to the present time, has had the invariable character of a High Church Diocese. This has been at once the stronghold of sound principles, and the source from which they have been spread throughout the land. And with such a champion to defend and maintain them, bearing the banner of "Evangelical Truth and Apostolic order," what glorious triumphs might we not be led to expect ? But a false step in the choice of our leader, might endanger the safety of the host itself.

A theorist, or time-server, if such an one should chance to be chosen, might chance to be chosen, might endeavor to change the sound policy of the Diocese, and even though unable to effect it, might nevertheless throw it into inextricable confusion. Or a timid and wavering man might let it sink into a sluggish calm, and for the sake of quietness and peace sacrifice the interests of truth. Or a good and conscientious man, without the requisite qualifications for the Bishopric, and at the same time with a painful consciousness of his deficiencies, might be thwarted in hit honest intentions, and "execute the office whereunto he was called, to the hurt, rather than to the edifying of the Church of God, and to the honor, praise, and glory of his name." But with such a one at our head as the person in question, great in intellect, tenacious of purpose, persevering in his aims, devoted to his duties ; and with all these gifts, *strong*, also, as we trust, *in the Lord, and in the power of His might*, we might hope that *His work would be revived in the midst of these years* of confusion and strife ; *and that Jerusalem would once more be built, as a city that is at unity in itself.*

Very truly yours,

AN OLD PRESBYTER OF THE DIOCESE."

A Lecture

On the Railroad to the Pacific, delivered, August 12, 1850, at the Smithsonian Institute, Washington, at the request of numerous members of both Houses of Congress, by Rev. Calvin Colton.

"Who hath heard such a thing ? Shall a nation be born in a day ?"—Is lxvi: 8.

We live in a period of the world, when events of great interest and moment crowd rapidly upon each other's heels. Science, and art, and invention, allied to the provisions of nature, and coming to the aid of human enterprise, have multiplied and are multiplying the power of man for the accomplishment of his objects, in such amazing and amazingly increasing degrees, that science, and art, and invention themselves, in the utmost stretch of their combined force, would together halt, in any attempt to estimate the progress embodied in the results of their own agency in the hands of man. And what is the reason ? I will tell you ;—and I will explain it on principles of Christian philosophy : It is because the powers of God's providence, in the government of the world, employing men as instruments, are *cumulative*—cumulative from the beginning, from age to age, from one cycle of ages to another cycle, *precipitating* events, and precipitating greater and more important events, as time advances, till men are surprised by their quick and rapid succession. But a profound consideration of this great theme will show us, that we ought not to be surprised, and that these grand results, so suddenly bursting upon the world, are nothing more nor less than the legitimate effects of that vast, comprehensive, and mighty machinery of Providence, composed of men's faculties, intellectual, moral, and physical, in their connection with the provisions and agencies of nature ; a machinery which has been in the progress of construction fromthe earliest period of man's history, which has been armed with new powers, and new agencies, and endowed with higher capabilities, in every successive period of the world, and which, consequently, might be expected to display, in the progress of time, more impressive developments of its energy.

I come, then, directly to the main purpose of this discourse, which is to call your attention to one of the grand developments of this vast machinery of Providence, which, I think, is about to produce the most important results—results destined, as would seem likely, to change the current of human affairs, and gravely to affect the condition of nations. I mean, the purpose now entertained of effecting a railroad connection from the Atlantic to the Pacific, across this continent. It is, however, and chiefly, the religious and Christian aspects of the subject to which I desire to direct your attention. "Who hath heard such a thing ? Shall a nation be born at once ?"

This last question may be taken both in a political and spiritual sense, and both are pertinent to our subject ; and it may be regarded either as affirmatively prophetic, or negatively didactic,—It suits my present purpose to regard it as prophetic. Behold, for example, the Sandwich Islands, born to political and spiritual life in a single age. Behold Oregon, all grown up in a few short years, and now organized and in operation as a political and civil commonwealth. Behold California, which, five years ago, was almost unknown to the civilized world, now marching onward in the gigantic strides of an independent and powerful State, and attracting the attention of all nations. See Utah, a name not spoken among us till within a few weeks, and her place on the map of the world not yet defined, knocking at the door of the American Congress for recognition as a candidate for the high destiny of political life. Behold, the entire field of the vast declivity of our western domain, extending from the summit ridge of the Rocky Mountains to the Pacific, and from the British dominions on the north, to Mexico on the south ; a field, but lately, for the most part, an unknown and untravelled wilderness, but now swarming with a population from every quarter of the world, and about to rival the old States of the Union. Europe, as we all know, no longer ago than 1848, seemed to be on the eve of a thorough political regeneration, and it is not, perhaps, very far from that now. "Is not a nation born at once ?" All feel, the people of the Atlantic States feel, the world feels that a great highway must be made between our new and great western world, so suddenly born, and the parent States, on the eastern declivity of the continent. Providence has called and planted the people there. Providence has pointed out the way of access, of communication, and what is remarkable, Providence has furnished the means. The numerous and populous islands of the Pacific, too, and the vast and populous regions of eastern Asia, hitherto so far off, and so inaccessible, except at great expense, too great for any considerable trade—yes, all those remote parts of the world, so full of people and of human industry, have lifted up their voice, and demanded the rights of neighborhood to us, and to Europe, across our bosom. For economical reasons, sufficiently obvious, a passage to those quarters of the world, across the Isthmus, between North and South America, whatever facilities, may be there created by railroad, or by ship canal, or by both, is, nevertheless, too formidable, and will prove altogether unsatisfactory, as a permanent reliance, inasmuch as distance, and time, and cost, are now, and in all future time, will be the controlling laws of human intercourse ; and a railway directly across the continent, will be a great saving of distance, still greater of time, and an essential saving of cost, and is, therefore, necessarily destined to control the whole subject.

Again, it is to be remarked, as a Providential event, that this railway to the Pacific was conceived and matured before these great events on the western declivity of North America had transpired. It was fully conceived, as long ago as 1842 ; in 1844, a memorial, declaratory of the whole plan, as it now stands before the American people, was prepared, and in January, 1845, was presented to the Congress of the United States, and is now on record in the journals of that body, bearing this date. From that time to the present, it has been constantly agitated throughout the Union, till it has become a theme of universal interest. It will be seen, therefore, that the plan of this road was Providentially matured previous to, and entirely independent of, those subsequent and pregnant events, which were developed in the sudden birth ofthose western communities ; and which, in such a brief period, have rendered this great highway necessary to that new born world, in its relations to us on this side of the continent. Do we not observe, in this, the hand of Him who seeth the end from the beginning ?

Moreover, every nation and every tongue, are being represented on our great Pacific border, drawing with them an ever augmenting train of followers, to be incorporated with our free institutions, and in that way to give to all nations a taste of them. As the human family, at a very remote period of antiquity, was scattered abroad over the face of the earth, from the base of the tower of Babel, by the confusion of tongues, so the people of all those languages, thus created, are now coming together again, to erect another and a perpetual monument, not of human pride against heaven, but of freedom against despotism ; and to perfect this work, they require to be chained to us by a band of iron across this continent. Is not the hand of Him who ruleth over all visible in this ? And shall we, poor erring mortals, think it a resignation of the dignity of our nature, to take our place at his feet for instruction ?

We see, then, that God in His providence, by the operation of the stupendous machinery of man's collective power, as organized by himself in the succession of ages, has *precipitated* these great and startling events, at the same moment that we find a pathway marked out by the same divine superintendence, to connect not only the great east with the great west of this continent, but also to connect America with Asia, and Europe with Asia across this continent by most intimate and neighborhood ties. There, too, is our public domain, a legacy of Providence, and of little value but for this object ; and there is the path, almost as straight as a bird can fly through the air, and in the shortest possible line over this terrestrial sphere, for Eastern America and Western Europe, to establish intercourse, commercial, social, political, and religious, with the islands of the vast Pacific, and with all Asia. Events have pointed out, events demand, and events will sustain the enterprise with the strong hand of interest ; and that interest is nothing less than the united interest of all nations, and therefore powerful. Was there ever such a coincidence of Providential events on so large a scale, all tend directly to the accomplishment of such stupendous results ? Nations—yes, nations born in a day to political existence for the higher and sublimer purpose, as we shall see, that many more nations, that the vast domain of paganism, should be born, in scarcely less time, to a spiritual and Christian life ; and the great highway on which the tide of these mighty influences is to roll from Christian alters for the demolition of pagan temples and pagan rites, by the substitution of Christian temples and Christian worship—that way, I say, is no other than this thing of the world, this instrument of commerce, this great iron road from the Atlantic to the Pacific.

It is now more than eighteen hundred years since the command was given to the Apostles, to "go into all the world, and preach the gospel to every creature ;" and it is allowed that this mandate was imposed on the Church. Why has it taken so long time to fulfil it ? "One day is with the Lord as a thousand years, and a thousand years as one day." The machinery of Providence, in the hands of men, has not yet been made ready ; but all the while it has been accumulating its forces, and is being prepared for the accomplishment of these great results.

I need not say, that the success of Christian missions of modern times, on pagan ground, has been slender as compared with the means employed, and the hopes entertained. What is the reason ? We observe as a fact, that Christian missionaries have gone ahead of commerce.—Though their success has been worth the pains and cost, under a due estimate of the importance of the object, nevertheless the results have not equalled expectation. When would the pagan world be Christianized at such a rate ? "An effectual door among the heathen," one that would be most satisfactory and cheering, seems never yet to have been opened since the first promulgation of Christianity. Let us see what are the prospects of this new and great highway across the American continent, as a door for Christian missions. I do not hesitate to say, that since the day when Christ commissioned his twelve apostles to go forth and teach all nations, there has no such door as this been opened. You observe, by the map of the world, that it will connect the darkest regions of paganism with the brightest lights of Christianity—that it will put all Asia, where the great masses of the human family, and of the pagan world, reside, in immediate connection with Christian Europe and Christian America ; and that it will bring these great parts of the world into the most intimate commercial contact—into constant and free intercourse, the one with the other. Even now the Chinese, and emigrants from other pagan nations, are swarming into California and the western coasts of America. Think you that Christianity will not travel where the trade of Christian nations goes ? It travels even where trade does not go ; much more will it follow in the track of commerce.

Both Europe and America teem with Christian people, who are earnestly desirous of evangelizing the world, and who are waiting only for the opportunity. Their perseverance hitherto in this great work, under the greatest disadvantages, sufficiently demonstrates how quickly and how eagerly they would embrace the facilities of this great highway from the heart of Christendom to the heart of paganism. Their messengers would fly in clouds to "publish the glad tidings of great joy to all people." It is only the way, only the door which they want. Open the way, open the door, and they will be there : there with the Bible ; there with the gospel ; there with the sacraments of Christianity ; and there with an offered Saviour. Establish commerce between Christian and pagan nations — a commerce, I mean, which is not forced by arms and conquest, but which springs up in the course of a peaceful trade, leaving pagan nations in the enjoyment of their original political rights,—do *this*, I say, and the pagans will be Christianized. This is the natural, the predestined result. Then, instead of a few converts, as now reported from year to year, on pagan grounds, "a nation would be born at once."

[To be continued.]

Abridged from the Church Review.*

I.—Theology of the Incarnation.

That there is a wide difference between the Theology of the ancient Church, and that which is current at the present day in our land, and to some extent in our own communion, must be apparent to any one who has the most superficial acquaintance with the teachings of the early Fathers. We discover in them all, a unity of idea and a harmony of tone, which implies a recognized *system* of doctrine, the same among all. The same tone and system is found in most, if not all, Church writers down to the time of the Reformation. The errors and corruptions which made reformation necessary, were errors grafted on such a stock, and could have been grafted on no other. This system was assumed as true by the English Reformers, and upon it the English Ritual was avowedly reconstructed.

The Theology, however, which has grown up in all the religious bodies that have arisen since the Reformation, is materially diverse from the more ancient system. The truths it has held in common with it, have been placed in different relations, so as to produce entirely different results. It must be manifest to all, that this latter system could never have produced the devout and half inspired Liturgies which have come down to us from the olden time. They proceed from a fountain of sentiment which is sought in vain in any Theology which has sprung up within the last three centuries.

Now the feature which more than any other distinguishes the ancient from the modern theology, is the place it assigns to the doctrine of the Incarnation. In the former, all the ordinances and institutions of Christianity are regarded in reference to this great and central truth. All its particular instructions were but mere corollaries from the one great fact, 'God manifest in the flesh." The modern system, however, all concentrates upon *individual conversion*. This is the one principle which practically gives value to every other truth, and determines its relative place in the divine method of Salvation. The view, which is the basis of the work of Archdeacon Wilberforce, is that of the ancient Church, which as we endeavor to exhibit its outlines and results, we shall designate the *Theology of the Incarnation* ; taking occasion, now and then, as we proceed, to compare it with the modern system, which, as a system, may appropriately be styled the *Theology of individual conversion.*

It will occur to every one, that the matter of belief, most pre-eminently set forth in the writings of the New Testament, and in the Creed of the Church, is the Incarnation—or the fact of the coming of Christ in the flesh. The earliest intimation of a formula of confession for Baptism, is that of the Ethiopian Eunuch, in Acts viii. 37, and is simply in these words : "I believe that Jesus Christ is the Son of God." St. John, too, in assigning his motive for writing his Gospel, says, "These things are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through His name." And again, in his 1st Epistle, "whosoever believeth that Jesus is the Christ, is born of God. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God." "And we know that the Son of God is come and hath given us understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life." "Hereby know ye the Spirit of God. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." Thus we see that the *Incarnation*, or the coming of Christ in the flesh, was the great truth of Christianity. And, in like manner, the ancient Creeds required for Baptism, not the profession of faith in the Atonement, or in the doctrine of Justification, but as in the Apostles' Creed, in the Incarnation and its consequent facts. We mean by this, not that the Atonement and Justification are not *as facts* included in the Creed ; but that the profession of them *as doctrines* technically expressed, was not required. This was the starting point of Christianity, and accordingly this was what was preached by the Apostles and early Evangelists,—"Christ and Him Crucified."

Now, what was the great idea of Christianity starting from this point of Faith ? It may be briefly stated thus :—*Our Lord Jesus Christ, both God and Man, saves men by uniting them to his human nature, and thus imparting to them a new life to purify their corrupt nature.* The idea of the other system may be thus expressed : *Christ* saves men, by making atonement for them, and then by the Holy Spirit converting them and making them holy.

The first principle that we need to apprehend, in a review of this Theology, is the office that is assigned to the Redeemer. He is in the New Testament set forth as a 'quickening Spirit ;' as the Life, and the Giver of a new life to men ; as the Head of a new creation. This is the work that is undertaken by Him, to which all the particular acts of His life stand in the relation of conditions and parts, but not as *the end* of his appearing in the flesh. A previous question, however, to be considered, is, what is the nature which He took upon Him ? This question is discussed by our author at considerable length and with much metaphysical subtility in his 3d Chap. which is entitled "Christ the pattern man by nature."

This now was the first and most essential act of his mediatorial work—the assumption of humanity. "Lo, I come to do Thy will, O God !" By this He brought together God and the race of man. He raised the *common nature* of man to a state of communion with God, and made it participant of the Divine nature. It was human nature still, actually taken from the substance of the Virgin Mary, His mother, but as it was conceived without sin so it was born free from corruption. But then it was human nature filled with Deity. There were not in the man Christ Jesus two persons— which was the heresy of Nestorius—nor was there one compound nature, neither God nor man—which was the error of Eutyches—but in the one person of Jesus Christ were united the two natures of perfect God and perfect man : a man's body and a man's soul with God the Word. The human nature was thus elevated and possessed by the entrance of a new and divine life, which made it capable of imparting a new life to the sinful nature of man.

The union of the two natures in the Mediator is essential to the work He came to perform.—He must be man, else humanity would not be the substance that was raised by Him and purified. He must be God, else the manhood would not be exalted. His human nature, by imparting which to men, he saves them, could only be imparted by participation in the Divine nature, and only thus could it purify, and raise, and illumine the corrupted, depraved, and darkened mind of man. And it was the conviction of this necessity, which led the Church in the first four centuries so strenuously to contend against every notion which tended in any way to impair the integrity of this great truth. All these various heresies and opinions are referred to by our author and their bearings upon the work of Mediation are exhibited with much learning and ability, in the 5th and 6th chapters of the work.

Humanity, then, being in Him elevated and reconciled to God, He is fitted to be the Representative and Head of a new creation. One, coming out of the race of of man, and partaking of every thing human except sin, is appointed to reconstitute the race in relation to its Maker through Himself. The original constitution having failed through the fall of the first Adam, a new constitution is devised through the human nature of the Incarnate Word. He is thus the "second Adam" standing in the same relation to the new creation, that the first Adam stood to the old, viz : that of its Head.

And the way in which He raises up the new family of the sons of God, is, as we have said, by imparting to them the virtue and efficacy of His own glorified and perfected humanity. It is not merely by acting upon their natural faculties of reason, conscience, and will, thus converting them, and by a natural process improving and elevating their characters : it is by giving from Himself to them, a new infused life—a principle of vitality, which is to spread throughout the natural powers, and thus purify and elevate them. This is what is meant by the Body and Blood of Christ, which He gives for the life of the world, and which whosoever eateth and drinketh, he hath eternal life. The sixth chapter of St. John's Gospel contains the summing up of the work of Mediation.

[To be continued.]

*From a Review of Wilberforce on the Incarnation.

Communications.

(For the Churchman.)

Carus' Life of Simeon.

MR. EDITOR :—When the Rev. Mr. (now Dr.) Claxton commenced his ministrations in Madison, Indiana, he manifested a disposition to enlighten the Clergy as well as the Laity of that Diocese in reference to Church-principles. Great unanimity had prevailed there, and party spirit had not lifted its head. Under the auspices of Bishop Kemper the Clergy had moved in harmony as a band of brothers, and the Churchmanship which had been recognized was that of Bishops Hobart and Ravenscroft. But scarcely had Mr. Claxton entered the Diocese when the signal was given for an *Evangelical* illumination, and several members of the Convention that assembled in La Fayette, in May, 1848, were presented with copies of that illustrious work, *Carus' Life of Simeon*, edited by the Rt. Rev. Bishop of Ohio. We who were honoured with the gift were informed that some wealthy gentleman of Boston had purchased a large number of copies of the book, and had placed them in the hands of the Bp. of Pennsylvania, and that *he* in his turn had transferred some of them to Mr. Claxton. On the fly-leaf of my copy it is thus written ; "from Bishop Potter of Pa., per R. B. Claxton."

In the volume in question some circumstances are related which appear a little strange to those members of the Church in this country who neither commune with the "denominations," nor unite with them in their efforts to promote a "*Christian Literature* ;" but who believe that the blessed Redeemer has "promised to be with the ministers of Apostolical succession to the end of the world ;" that "from the Apostles' time there have been these orders of Ministers in Christ's Church,—Bishops, Priests and Dea-

cons;" and that "it is not lawful for any man to take upon him the office of public preaching or ministering the sacraments in the congregation before he be lawfully called, and sent to execute the same," that is, "hath had Episcopal Consecration or Ordination."* For example, during his visit to Edinburgh, in June, 1796, Mr. Simeon attended the services of the Kirk, preached and communed. At St Ninian's, he said, "I communicated at the second table where Mr. Campbell exhorted." "After communicating, I left them. and saw, as I came into the Church-yard, one preaching there in a tent. This preacher was Mr. C. of Bathcannor; I did not stop to hear him, *lest I should lose the blessed frame in which my soul then was.*" On the 26th, which was "Sacrament Sunday," he was at Moulin. "The congregation (he said) was numerous, and the communicants almost a thousand. I preached a short sermon, and *while they were partaking*, I spoke a few words of encouragement, and bid them depart in peace." "I partook with the 3d table. On the whole, this Sabbath was not like the last. Then I was very much affected; now I was barren and dull: God, however, is the same, and His Word is unchangeable, and in *that* is all my hope." "Sunday, 10th (of July.) Now for the third time I partook of the holy Sacrament. Mr. Buchanan preached. . . . His sermon was well calculated for usefulness. . . . He afterwards fenced the tables judiciously for about half an hour, and then served the first table, when his observations were *truly edifying and comforting*. At the 5th table, I myself partook. I had a delightful season, and Christ was peculiarly precious to my soul. I *did not attend to the exhortation*, but to my own recitations; for indeed the custom of giving continued exhortations is very bad, inasmuch as it prevents people from attending to their own private and personal concerns." (*Memoirs* p. 71-73.)

But the passage, Mr. Editor, to which, when I begun my article, I intended to call the particular attention of your readers was that in which Mr. Simeon gives us his *reason* for doing in the Kirk of Scotland as they do in that Kirk. "I preached (he said) at the Canongate, and conducted the service in the usual manner: a psalm—a general prayer—a sermon—a particular prayer for the spread of the Gospel, for the King and royal family, the magistrates and ministers, those presiding in that Church, the sick, &c—a psalm, with the benediction. According to my instructions, I remembered to close the whole with bowing to the magistrates, who sat before me. They also politely bowed to me." (p. 69.) "Except when I preached in Episcopal Chapels, I officiated precisely as they do in the Kirk of Scotland: and I did so upon this principle; Presbyterianism is as much the established religion in North Britain, as Episcopacy is in the South; there being no difference between them except in Church government. As an Episcopalian, therefore, I preached in Episcopal Chapels; and as a member of the Established [Presbyterian] Church, I preached in the Presbyterian Churches; and I felt the more warranted to do this, because, if the King, who is the head of the Establishment in both countries, were in Scotland, he would of necessity attend at a Presbyterian Church there, as he does at an Episcopalian Church here; and I look upon it as an incontrovertible position, that where the King *must* attend, a clergyman *may* preach." (p. 67.)

To the *great body* of Churchmen who live on this side of the Atlantic, the practice of the Rev. Mr. Simeon appears somewhat strange, while his reasoning is far from convincing. In England it may be otherwise. And if the Bishop of London *did* recently protest against her Majesty's attending the services of the Kirk during her visit to Scotland, he ought not to have been surprised at the receipt of a letter from one of the Privy Council of the following import:

"My Lord; I am commissioned by her Majesty to acknowledge the receipt of your Lordship's Protest, and briefly to reply to it. Her Majesty deeply regrets that circumstances should have occurred which in your Lordship's opinion rendered it expedient for you to enter a protest against the acts of the Head of the Church in this realm. Her Majesty is the "Defender of the Faith," and she commands me to refer your Lordship to the example which was set by no less a monarch than his Majesty King George the IVth, who, according to the memorandum of the venerable Charles Simeon, on the first Sunday that he spent in Edinburgh in 1822, 'went no where:' and on the second, 'was constrained to attend at St. Giles's Church;' and at the same time to the practice and preaching of that venerable divine himself. Mr. Simeon, your Lordship is respectfully reminded, conducted the services in the Kirk of Scotland just as the ministers of that Kirk were accustomed to do, viz: in the following order; a psalm, a general prayer, a sermon, a particular prayer for the spread of the Gospel, for the King and royal family, for the magistrates and ministers, for those presiding in that Kirk, for the sick, &c., a psalm, a benediction, a bow to the magistrates, and receiving a polite bow in return. Mr. Simeon, your Lordship is further reminded, considered himself, while in Scotland, as a member of the Established Presbyterian Church, and felt himself warranted in officiating as a Preacher in that Church; looking upon it as incontrovertible position that where the King *must* attend, a clergymen *may* preach. Her Majesty is strengthened in her desire that the practice and argumentation of Mr. Simeon may be well weighed by your Lordship, by the fact that his name and reputation have crossed the seas to Republican America. May she not hope that the Diocese of London will henceforth be honorably associated with those of Massachusetts, Pennsylvania, Ohio and Indiana, in rendering a suitable tribute to the memory of such an eminent divine, of so accomplished a logician?

With sentiments of the highest respect, I am, my Lord, your Lordship's most obedient and humble servant, J—— R——."

Your present correspondent, Mr. Editor, is an advocate of *truly* Evangelical doctrine, as well as of APOSTOLIC ORDER.

*See the Institution Office, the Preface to the Ordinal, and the 23d Article.

We have read with much pleasure a large portion of the very able and valuable work referred to below; and find what we had designed to say, very fully and definitely expressed in the subjoined communications to an esteemed contemporary. We therefore gladly insert them to afford our readers some competent idea of the nature and excellence of the volume.

From the Banner of the Cross.

Adams' Elements of Christian Science.

REV. SIR AND EDITOR:—The admirable treatise on Ethics, by Rev. Wm. Adams, which has just been published by Mr. H. Hooker, deserves and must receive the thanks of all earnest-minded and thoughtful people. The learned author has done a good work for the Church and the age. It is the only book in the English language, with which we are acquainted, that successfully attempts a scientific, Christian solution of the moral phenomena of man's nature and position. It is, evidently, the result of sound reflection combined with a thorough study of the principles and argumentations of the early Christian Fathers. And while we have frequent illustrations of a vigorous, off-hand mode of dealing with the verbal discussions and unsound theories of modern Ethical writers, we are constantly impressed with Mr Adams' sincerity and reverence for truth. We commend this book to the attention of all who have charge of our Colleges and high schools, to clergymen and candidates for orders. It deserves to find a place, too, in every *home* library, and to be carefully studied by parents.

Mr. Hooker, the Publisher, has added to his already large claims on the patronage of the Christian and Church public. X.

THE ELEMENTS OF CHRISTIAN SCIENCE. Adams. H. Hooker, Philadelphia.

This is a book of genuine merit, full of manly and elevated thought, well arranged, well digested, expressed in a nervous but somewhat quaint and square-cornered style, from the perusal of which (one reader would venture to predict,) no one can rise without wishing to resume it in a more leisurely and deliberate manner. The subject is a large, and it must be confessed a rather formidable one for this age of half-knowledge. To the majority of readers it may suggest visions of common-place, and dullness, and intolerable loads of stupidity. We venture to predict, however, that those who undertake it with expectations of this sort, will find themselves agreeably disappointed. If it be a mark of originality to bring forth out of one's treasures both *old things and new* it is eminently an original book. The thoughts which form the staple of the work, the author justly claims to be as old as the human mind.—The web, into which those thoughts are woven, belong to Mr. Adams, and to no one else. Though it treats of mighty matters, making bold excursions into the perilous regions of metaphysics and theology, yet the most difficult subjects are handled with an ease, and confident dexterity, which makes them not only readable and intelligible, but positively entertaining.

The Author's style is not quite unobjectionable. It savors more of Carlyle, or perhaps the author would prefer it to be said, of Bishop Andrewes, than of Addison or Paley. It has, in fact, a rough and unshapely look, which we do not commend, especially in works designed, as this is, for instruction of the young. It is, however, plain, precise, and intelligible. What is better still, it is very readable. The reader who overcomes the first difficulty, will be repaid by finding that as in, Virgil's cave, the rudeness is only external.

"Intus aquæ dulces, vivoque sedilia saxo."

The doctrinal, and ethical position of the author is one of which the least that can be said is, that he assumes it with the confidence of firm conviction, and maintains it throughout with earnestness and ability It will of course be a stumbling-block to many. That indeed must be a very *light* stone, or else very carefully covered over with rubbish, at which, in ethics or religion, the majority of men will not be in danger of stumbling. Mr. Adams' doctrines have at least this merit, that they are broad, and weighty, and sharply defined As they strike one reader, (for the present writer has no desire to speak *ex cathedra*,) they seem to be on the whole a genuine developement of the prayer of St. Paul, in the 6th verse of his noble Epistle to Philemon Addressing himself to Christian men, he aims to make their common belief *effectual* to them, by teaching them to know and *acknowledge all the good that is in them, in Christ Jesus.* With this end in view, he takes up the first question of man's nature, what it is, whether *good*, *bad* or *indifferent*. To this he answers, that it is not *evil* like that of devils, nor *indifferent*, like that of brutes; but in its essence *good*: made good in Adam at creation; proved good in Christ, who assumed this nature, and by it, as by an instrument, conquered all evil.

But though good in itself man's nature is *fallen*; disabled and crippled by the insubordination of the lower faculties, and the imbecility of the higher, it cannot attain the good, which, being good itself, it instinctively but impotently follows. It is, in fact, a good house, but divided against itself. The only thing that can save that house from becoming a wreck, and so essentially *evil*, is that a "strong man armed" should take it, identify himself with it, and reduce it to order. Such a strong man human nature has found in the second Adam. The scope of Mr. Adams' book seems to be to show how all our faculties and affections, partially developed, and impotently struggling for their highest good, in the domestic, the social, and the political bodies, receive their true developement, and attain their true good only in the Body of Christ. Christ comes in, according to his view, not to destroy the law of nature but to complete it. So the Church, the body of Christ, does not supplant the family, or the state, it gives them their fulfilment; it is truly their complement; it is the *fulness of Him who is all in all.* Pervading human nature within and without, taking hold of each faculty and affection, supplying the defects of each, and assigning its aim and limit, breaking down each wall of separation, and so making peace, "the law of the Spirit of Life" is to natural ethics what Amphion's lute was to the stones and timbers of Thebes; it endows them with life, and enables them to take an honorable place in the temple of the living God.

Such, in a general way (not making the author responsible however, for our own way of stating it) seems to be the spirit and scope of Mr. Adams' book. How far he compasses his aim, Time, the only impartial judge, must determine. If we are not mistaken, it is a work of which Time will not be ashamed. At all events it may be recommended as one, which is calculated to suggest much thought to those acquainted with the subject, and to supply very much to those who are not. No intelligent person can read it without interest. M. M.

St. Paul's Epistle to Philemon.

To the Editor of the Churchman:

REV'D SIR: I am aware that political questions, generally speaking, are not topics adapted for your columns; yet an occasional allusion to them is scarcely avoidable, when they become implicated with religious opinions. The agitation of the slavery question is one of those which it may be allowable to mention, particularly as so much excitement has arisen from the recent enactment. To such an extent has a mistaken zeal in the cause of humanity been carried, that even some, calling themselves ministers of religion, have advocated physical force in opposition to the execution of the law in this case. Christianity does not sanction this. It is not my intention to enter upon the subject in detail, but merely to request permission to lay before your readers, as applicable at all times, and especially at the present, a lovely portraiture left us by Dr. Benson in his history of the first Planting of Christianity, drawn from the Epistle of Paul to Philemon:—"1. In a religious view, or upon a spiritual account, all Christians are upon a level. Onesimus, the slave, upon becoming a Christian, is the Apostle's dear son, and Philemon's brother. 2. Christianity makes no alteration in men's civil affairs. By Christian baptism a slave did not become a freed man; his temporal estate or condition was still the same; and though Onesimus was the Apostle's son and Philemon's brother upon a religious account, yet he was obliged to be Philemon's slave forever, unless his master voluntarily gave him his freedom. 3. Servants should not be taken or retained from their own masters without their master's consent. (See v. 13, 14.) 4. We should love and do good to all men. We should not contemn persons of low estate, nor disdain to help the meanest slave when it is in our power. The Apostle has here set us an example of benevolence, condescension, and Christian charity, which it well becomes us to follow. He took pains with and converted a slave, and in a most affectionate and earnest manner interceded with his master for his pardon. 5. We should not utterly despair of those who are wicked, but should use our best endeavours to reclaim them. Though Onesimus had robbed his master, and run away from him, the apostle attempted his conversion among others, and succeeded therein. 6. Restitution is due where an injury has been done, unless the injured party freely forgive; accordingly the Apostle Paul gives a promise under his own hand, for Onesimus's making restitution as a matter of justice, if Philemon insisted upon it. 7. We should be grateful to our benefactors. This St. Paul touches upon very gently, (v. 19.) where he intimates to Philemon that he owed unto him himself also; and, therefore, in point of gratitude, he was obliged to grant his request. 8. We should forgive the penitent, and be heartily reconciled to them. 9 The apostle's example teaches us to do all we can to make up quarrels and differences and reconcile those who are at variance. 10. A wise man chooses sometimes to address in a soft and obliging manner, even in cases where there is authority to command. 11. The bishops and pastors of the Christian Church, and all teachers of religion, have here the most glorious example set before them, to induce them to have a most tender regard to the souls of men, of all ranks and conditions; and to endeavour to convert a slave, as well as the rich and great and honorable of the earth. He who disdained not to teach a slave, a fugitive, and a thief, but preached the doctrine of salvation to him, and took pains with him, till he had restored him to his master, an honest and worthy man; how disinterested must he have been! To whom would he not condescend, or whose salvation and happiness would he not endeavour to promote?—Would to God there was the same spirit in all the teachers of Christianity, at all times and in all places! 12. Here is a most glorious proof of the good effects of Christianity, where it is rightly understood and sincerely embraced. It transforms a worthless slave and thief into a pious, virtuous, amiable, and useful man; makes him not only happier and better in himself, but a better servant, and better in all relations and circumstances whatever."

Should the insertion of the above be deemed agreeable to the objects of your valuable paper, and likely to interest your numerous readers, its appearance would be esteemed a favour by,

Sir, your obedient Servant, J. B.

Staten Island, Nov. 16th, 1850.

For the Churchman.

The Grievances and Wants of the Diocese of New York.

MR. EDITOR:—In the view of many of your readers, including the pacsent writer, the grievances of the Diocese of New York are still unremedied and her wants unsupplied by the action of the late General Convention. The relation existing between a Bishop and his Diocese resembles that between a Father and his own family. It is evident, therefore, from this simple truth, that even the very first steps have not yet been taken to the remedy the grievances or supply the wants of our Diocese. The election of an Assistant or Provisional Bishop can never among a true hearted people be deemed sufficient to stifle the claims of humanity and truth, or make them forgetful of obligations formerly entered into, and their duty to the suffering. It is just from trying to consider the interests of the Diocese apart from the rightful claims of its present Bishop that we are left even in a more distracted state than ever. The interests of the Diocese are identified with the interests of the Bishop, and his interests and his rights have bean disregarded, his claims for justice, enforced by the voice of the whole Diocese, have been unjustifiably placed at the disposal of a Committee of his most bitter enemies, and therefore unanswered Is it any wonder, therefore, that the election of an Assistant or Provisional Bishop cannot meet the real grievances under which we are laboring. The whole course of proceedure is like first striking down, disabling, and loading with chains the belove Father of a family, and then as if to make amends, giving permission to the members thereof to choose a guardian in his stead, as if that could atone for the injury inflicted, or repair the loss sustained. Nothing short of RELEASE, nothing less than rightful and Canonical administration of justice in reference to our Bishop can ever satisfy or relieve us. "If one member suffer, all the members must suffer with it." The grievances of the Diocese can never be considered apart from the grievances of its proper head. The strictest regard to the good of the Church, and the interests of Religion is quite compatible with, nay, most rigidly enforces, the due administration of evenhanded justice to all. As soon as this is done as regards our Bishop, then the grievances of this Diocese will have been redressed and our wants supplied—then, and then only, can there be peace—permanent peace. VERITAS.

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 23, 1850.

SPECIAL CONVENTION.

Extract from the Minutes of the Standing Committee of the Diocese of New York.

Nov. 7, 1850.

The following Preamble and Resolution were adopted:

Whereas doubts have been expressed as to the sufficiency of the terms employed in the Call of the Special Convention of the Diocese, to denote the purpose for which the said Convention is summoned, and to meet the requirements of the Third Canon of the Diocese; therefore—

Resolved, That in order to obviate all doubts as to the intent of the Call of the Special Convention, the following words be appended thereto—"and to proceed to the election of a Provisional Bishop under the said Canon, should the Convention so determine."

Attest, BENJ. I. HAIGHT, Sec.

In accordance with the foregoing order, further notice is hereby given, that a Special Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel in the City of New York, on Wednesday, the 27th day of November, at ten o'clock in the morning, to take into consideration the Canon passed in the late General Convention, entitled, "Of the election of a Provisional Bishop, in the case of a Diocese whose Bishop is suspended, without a precise limitation of time;" and to proceed to the election of a Provisional Bishop under the said Canon, should the Convention so determine.

By order of the Standing Committee of the Diocese,
BENJAMIN I. HAIGHT,
Nov. 8, 1850. Sec. of the Convention.

NOTICE.—At the suggestion of several friends of the Church, the subscriber will receive and Register the names of all such heads of families as are willing to accommodate such of the Clergy and Lay Delegates to the Special Convention as may not be otherwise already provided for.

THOS. C. BUTLER, No. 20 John st.

The Roman Schism in England.

The Bull of the Pope establishing in England an Archiepiscopal See, with twelve suffragans, has caused some astonishment and much indignation. He partitions out the whole country into corresponding districts, and thus "of his own proper motion, in his certain knowledge, and in the plenitude of his apostolic power, resolves and decrees the re-establishment in the Kingdom of England, and according to the common laws of the Church, of a hierarchy of Bishops deriving their titles from their own sees. which he constitutes by the present letter in the various apostolic districts." He likewise declares that he suppresses in the plenitude of his above fancied power, all "special constitutions, privileges and customs, however ancient their date," and that thus "the Archbishop and Bishops *of England* will have the integral power to regulate all that belongs to the execution of the common law [*i. e.* the Roman Catholic, not the English] or which are left to the authority of Bishops by the general discipline of the Church." It is very plain, from the tone of assumption and arrogance running through this document, that England is still as much claimed as a fief of the Holy See, as it was in the days of King John and Pope Innocent, and when the actual condition of things is taken into view, we cannot but admire the folly of the pretension, as well as the judicial blindness which seems to have come upon the venerable prelate. Maintained in his temporal authority and in his spiritual domination entirely by the irresistible force of the cannon and bayonets of foreign mercenaries, and enabled to exercise a strange sort of "paternal affection" by the terror and quietness produced among his "children" by these not very apostolic arguments, he finds Italy and its dependencies too narrow for the display of "the plenitude of his power," and proclaims, *clara voce*, that England shall no longer be regarded as a *heathen* country.

And why is it no longer *heathen*? Because a large immigration of starving Irish have flocked into it from the Emerald Isle, and it is necessary that provision should be made for their spiritual welfare. This is one of the principal reasons given by Dr. Ullathorne, the newly appointed Bishop of Birmingham. We think too (for we cannot look up the passage at present) that Dr. Brownson, in his Quarterly, lately stated the influence arising from this cause as one of the principal means of the hoped for conversion of England to the Roman Catholic faith.

But this is not all. Some seventy, or perhaps one hundred clergymen of the Church of England have proved false to their ordination vows, and having begun by a distant coquetry, a modest coyness, and a nice eclecticism, have finished by swallowing down, with hearty good will, the most monstrous absurdities of the Romish system. They are "more Irish than the Irish," more Roman than the Romans. The old steady, consistent maintainers of that faith stand aghast when they see the wondrons light which has streamed into the souls of these recent neophytes. The experience and writings of the good titular Bishop Baines, (some specimens of which will be found on our fourth page) testify as to the annoyance with which the evolutions and zeal of the Anglican perverts are viewed, and the fatal consequences which they foresee will result from such extravagant follies. Such is the salt which is to purify the mass of Anglican doctrine and churchmanship—such the leaven which is to infuse itself into the minds of the remaining 15,000 of the clergy of the English Church—such the light which, set upon the lofty heights of Cardinal Wiseman's Palace at Westminster, is to send forth its cheering rays through the length and breadth of the land.

But this is not all. Some five hundred lay converts are enumerated, men, women, and children, real *bona fide* English, some of one denomination and some of another, and it is fondly hoped that the other two or three millions (as the Pope is said to estimate them) of benighted heathen, will follow their example. To be sure the number is somewhat underrated by the infallible Pontiff, as it probably amounts to between two and three times the greater number. But we think it is pretty clear that if 3,000,000 of adherents of the Church of England are converted to Popery, the other four or five millious will soon follow their example. We apprehend, however, it will be some time before so large a number of perverts are dragged in triumph to the Pontifical chair. These we believe are the chief reasons for the step which has been taken. Will it have any beneficial effect on the Church of England?

We doubt not that it will. That there has been too much tampering with Rome in some quarters, has been sadly manifested. Some, misled by a benevolent wish for Christian Unity, have been brought to forget that necessity of soundness in the Faith which is essential for the maintenance of a true Christian unity. Yielding too much in the outset, they soon found themselves in a situation where they must advance or retreat, and they blindly chose the former. Buoyed up by self-inflation, they fancied they had discovered an effectual way whereby Rome could be reconciled to the separated branches of the Church Catholic; and when they found the attempt a delusion, forgetful of former argument, and their declarations of the width of the gulf which separated them, they went unconditionally to her, since she would not take one step in advance to them. This fact has opened the eyes of many who have hitherto talked of compromise and concession. Those whom they once warmly regarded, and with whom in days of yore they took sweet counsel, have warned them by their fatal wreck on the rocks of false doctrine and schism, of the hopelessness of the projects and schemes a brilliant imagination framed; and they have resumed a cordial adherence to their native Church, sadder but wiser, and more attached to her communion. This, we doubt not, will be the effect on all those who, not hopelessly entangled in the meshes which Rome has been diligently spreading to insnare her victims, are able and willing to retrace their steps, and to return to a better mind.

There may be some, we would fain hope they are few, who like Allies, and Maskell, and Wilberforce, have been devoted in heart to Rome, while outwardly they were members and priests of the Church of England. They can now have no excuse for remaining where they are; for Rome insists upon their allegiance, and demands it on pain of eternal damnation hereafter.

The Pope claims to be the centre of unity to the Christian Church; he has appointed those who, with borrowed light, shall shine in the centre of their several Dioceses, to show the faithful the way that leads to life everlasting, and who claim the obedience of every baptized person in that district. If they believe these claims valid, and this authority lawful, they cannot remain where they are; they must go and humbly seek pardon and reconciliation with the vicar of Christ, as the Pope claims to be. The line has been definitely drawn by his hand, and they must hasten to cross it.

And what remains? Why, that the great body of the Church of England, both clerical and lay, freed alike from the secret friends of Rome on the one hand, and from the benumbing influences of Latitudinarianism on the other, and standing fast in adherence to that reverence for *Scripture and antiquity* on which her formularies were founded, and in which her Reformation was carried out, will again, as in times of old, put on her giant strength, and vanquish and subdue her vaunting rival. She will not rely on the persecuting arm of the State, nor on acts of Parliament or legal penalties: but on those proved weapons of argument and demonstration, with which Andrews, and Bramhall, and Laud, and Taylor, and Bull, and Leslie, and other true sons of the Church of England of intellectual power and patristic learning, refuted the sophistries and exposed the fallacies of the minions of the Papacy. While the Church claims her inherent and essential rights, and protests against and resists the usurped power of the State controlled by the irresponsible and destructive will of ministers and placemen, who abuse the name of the Sovereign and the loyalty of her subjects, she will also bear firm and steady witness against the modern innovations, the corrupt teachings and the pitiable doctrinal additions of the Roman Church; and fearlessly maintain her high prerogatives and her holy responsibilities, whether in the face of Cæsar or of Pope. Hitherto the cause of Church principles has been confined to few, comparatively speaking, and some of their supposed ablest defenders have proved false to their trust and brought discredit on the truths which for a time they professed to inculcate. It will now be proved by the history of the past and the results of the future, that those same principles, heartily maintained and faithfully defended, are the sure bulwarks of the Church of England against all impugners, whether Papists or dissenters. We trust that all minor points of opinion or discipline will be merged, while the contest is waged by all for the FAITH as contained in the Creeds, the Offices and the Formularies of the Church: and that her faithful sons will unfeignedly join in those protests against Roman error, heresy and schism, which the wisdom of their forefathers provided, and which recent events show are as much needed as ever.

The General Convention.

The November number of the *True Catholic* contains an exceedingly well executed sketch of the proceedings of the late Convention, and gives some important information as to the action of the House of Bishops in various particulars. The Editor states that the alteration of the 25th Canon, enacting that a Bishop shall visit the Congregations in his Diocese for the purpose of ministering the Word, and if he think fit, the Sacrament of the Lord's Supper, to the people committed to his charge, was passed in the House of Bishops, by a vote of 17 to 10—

He then continues:

Before that question was taken, the Bishop of Virginia offered, as a substitute, the following preamble and resolution, which did not receive the support of more than three or four votes,

"The House of Bishops having had under consideration the memorial of sundry clergymen and vestries of the Diocese of Maryland, touching certain difficulties which have unhappily arisen between themselves and the Bishop thereof, does thereby express its deep regret at the same, and most earnest desire that those difficulties may be speedily removed.

"And whereas, after free communication one with another, and with the clergy and laity from all parts of the Union, it is believed, that much diversity of sentiment and no little feeling exists on the subject presented to them, which no legislation is likely to remove or allay; and whereas there are many who would feel aggrieved by any legislation which would either enforce or deny the disputed right referred to by the memorialists, and whereas the Bishop of the Diocese of Maryland has declared that the only claim that he asserts is the right of administering the holy communion in each parish at his regular visitations so as not to interfere with the known wishes and conscientious objections of those who are opposed to the claim asserted.

"Therefore, Resolved, That it is inexpedient to take any legislative action on the subject referred to in these memorials."

The Bishop of Virginia's resolutions having been rejected, the Bishop of Pennsylvania offered another substitute, in the following words, viz:

"Whereas, this House has received memorials from certain Presbyters and laymen of the Diocese of Maryland, praying such action as will define the precise powers and prerogatives of Bishops on occasions of Canonical visitation.

"And whereas, legislation on such subjects ought if possible to be superseded by the exercise of a wise and serious courtesy and by mutual forbearance.

"And whereas, the subject proposed embraces a variety of questions which cannot be thoroughly considered at so late a stage of the session.

"And whereas, the right more particularly in question, viz., the right of the Bishop on occasions of canonical visitation to administer the Holy Communion if he see fit, in any parish within his jurisdiction, has been duly affirmed by the judicial and legislative authorities of the diocese to which the memorialists belong, and has now been re-affirmed by a vote of the House of Clerical and Lay Deputies.

"And whereas, it is the pleasure and privilege of the Bishops to rely for their authority rather on the established usages and principles of the Church than on positive canonical provisions.

"Therefore, Resolved, that further action on the subject, by the House, at this time, is not advisable."

The preamble to this last resolution is remarkable for its distinct assertion of three propositions, all of which have been denied, as we understand, by some of the members of the minority of the Maryland Convention, or by their friends. Of these, the most important, being in fact at the root of the whole controversy, is, that the authority of bishops "rests rather on the established usages and principles of the Church, than on positive canonical provisions." Another is, the assertion that "the right more particularly in question," has been duly affirmed by the judicial and legislative authorities of the diocese to which the memorialists belong;" thereby implying the right of those authorities to decide the question. The third, and least important, is that the vote of the House of Clerical and Lay Deputies, on the Canon that had been passed, re-affirmed that right. The preamble and resolution of the Bishop of Pennsylvania was supported by twelve votes,—those of the Bishops of Illinois, Connecticut, Virginia, Kentucky, Ohio, Louisiana, Georgia, Delaware, Massachusetts, Pennsylvania, and Maine, and the Assistant Bishop of Virginia. It will be observed that this list includes every bishop from whom the Maryland memorialists might more particularly expect sympathy and countenance; and especially the three whom they themselves elected as persons likely to present the Bishop of Maryland.

* * * *

In the House of Bishops, the Bishop of Western New York is said to have presented a series of resolutions, looking to the institution of provinces and Provincial Conventions, intermediate between the General and Diocesan Conventions. We have not had an opportunity of seeing the resolutions, and have no knowledge of the details; but the question is one which must, sooner or later, be met by the Church; and the Bishop has, perhaps, done wisely in putting it in such a condition as to attract the attention of Churchmen.

The Bishop of Vermont, in the House of Bishops, and Mr. Wharton, a lay deputy from Pennsylvania, in the House of Deputies, brought forward resolutions on the subject of appeals from the decision of diocesan tribunals, which experienced the same fate. We more than doubt both the constitutionality and expediency of these movements. We may probably return to the subject hereafter.

Another measure, which will probably result in the most important consequences, was adopted by the House of Bishops, on the motion of the Bishop of Pennsylvania, and, we believe, with no dissenting voice, but that of the Bishop of Kentucky. It was the appointment of a committee, to report in 1853, whether some plan cannot be devised, by which, consistently with the principles of our reformed faith, the services of intelligent and pious persons of both sexes may be secured in the education of the young, the relief of the sick and destitute, the care of orphans and friendless immigrants, and the reformation of the vicious. Surely, with the sanction of such an authority, something may be done for the employment of the energies which are wasting around us, in the relief of the afflicted, and the extension of the Church of CHRIST. The Committee is composed of the Bishops of Connecticut, Rhode Island, New Jersey, New Hampshire, and Pennsylvania.

Railroad to the Pacific.

Two pamphlets of some novelty and value have been recently placed in our hands relating to this project. The one is the Report of the *Senate Committee on Roads and Canals*, to whom were referred the Memorials and Resolutions of various Meetings and Petitioners, in behalf of the enterprise. The other is a *Lecture* delivered by the Rev. Calvin Colton, at the Smithsonian Institute, Washington, Aug. 12, 1850, at the Request of numerous members of both Houses of Congress. The project is that of Mr. Asa Whitney of this City, and as exhibited in these pamphlets deserves serious public attention. At first sight the idea of building a road more than 2000 miles long, through a country for the most part a desolate wilderness, at a cost of 60,000,000 of dollars, must appear highly problematical and visionary. The question, Where is the money to come from? will afford to many minds a conclusive objection, so that they need give themselves no trouble to consider it farther. But enquiry will shew that the scheme has occupied the attention of its framer for more than eight years; that every difficulty has been foreseen, accounted for and guarded against as far as human reason can effect; that to produce the great results contemplated but a small *immediate* outlay (comparatively) is required, and that the rest is to be provided for by the progress of the work. Let us see then what the proposition briefly is.

A belt of territory 60 miles wide, thirty on each side of the road, from Lake Michigan to the Pacific, about 78,000,000 of acres, shall be sold and appropriated to this object, to be accounted for by Mr. Whitney at the National Treasury, at the rate of 10 cents per acre, good, bad and indifferent, being nearly 8,000,000 of dollars.

The first 800 miles of good land is to be divided into sections, each of five miles by sixty. When the first ten miles of road shall have been satisfactorily completed, Mr. W. may sell the first section of five miles by sixty to reimburse himself for his expenditures on the piece completed, and so on through the whole extent of this portion, leaving each alternate section untouched. Full provisions are adopted to prevent speculation in the sale of these lands.

When he has reached the poor lands, (after the first 800 miles) at the end of every ten miles completed, he may sell the whole section of ten miles by sixty, and for any deficit, he may go back and sell at public auction in lots from forty to one hundred and sixty acres, the reserved portion of the first 800 miles, as need may require. All these sales to be under the supervision of a government Commissioner.

If a failure in the contract on Mr. Whitney's part takes place at any time, the road and machinery, with all the unsold lands revert to the Government.

Thus no loss to the nation can possibly arise, for the road would raise the value of the remaining lands, through which it passes, to an amount far greater than that of the present value of the whole tract.

Mr. Whitney expects to finish the road in 15 years, but the proposed law gives him 25. When completed, whatever *surplus* lands may remain unsold, shall be sold for the benefit of Mr. W., and whatever surplus money shall remain after paying all the costs and charges of the road shall be his, and the road with all its machinery shall become the property of the nation. Congress to have power to fix and regulate the tolls of the road, to pay for the expense of running on it, but not to create a revenue.

Should this stupendous scheme be accomplished, the results can hardly be estimated even by the most cautious reasoning and vivid imagination. Intercourse between the east and west points of this continent will become a journey of some six or eight days merely, and active and enterprising inhabitants will people in an incredibly short space of time the vast and fertile regions now lying uncultivated and untrodden by the foot of civilized man. The surplus population induced by the rapid emigration of late years from the Old World, will find ready employment and a home, and the golden treasures of California wil pour themselves with unwonted facility into the craving bosom of the Atlantic States. This railroad will become the highway between Europe and Asia. By the agency of powerful and fast moving steam-ships the shores of Asia will be brought almost as near as those of Europe uow are, and the results to the power and greatness of this country will be unexampled.

The extension of the blessings of Christianity to the nations now "sitting in darkness and the shadow of death" will become easy, and with the blessing of Providence, effectual; it will go hand in hand with the promotion of civilization, the improvement of their social condition, and the increase of commercial and international relations. We have given on the first page a part of the eloquent address of the Rev. Calvin Colton, in which these points are urged with great force of argument and beauty of expression. It is to be hoped that a project, which has been reported on so favourably, will be acted on promptly and effectually, in the next session of Congress.

Foreign Intelligence

The arrival of the *Atlantic* and *Franklin* at this port on Wednesday and Saturday of last week, and of the *Cambria* at Boston, has put us in possession of our usual files.

Some changes had taken place in the French ministry. Gen. Schramm has been appointed Minister of War in place of D'Hautpoul, who goes to Algiers as Governor. The reason assigned, is the collision between him and Changarnier, who is also said to have already quarrelled with his successor. Changarnier is viewed with much jealousy by the President, but his great popularity with the army and National Guards renders him a formidable opponent.

Some further skirmishes had taken place between the Danes and Holsteiners. This bloody and useless contest is exciting general disgust in Europe; and probably some effectual measures will soon be taken to prevent the supply of reinforcements from the German States, and bring about a peace.

The state of things in and about Hesse Cassel, looks more warlike. Some Prussian corps had entered it, on the pretext of marching through on the military road; and Austrian and Bavarian armies 80,000 strong, were encamped on the borders, prepared to enter at a moment's warning. Still actual hostilities are not looked upon as probable.

The French President had placed the Cardinals' Hats conferred by the Pope on two of the French prelates with many complimentary expressions on each side. The Archbishop of Thoulouse, the third Cardinal, was absent through old age and infirmity.

Lord Palmerston, with that magnanimity which has eminently characterized him in dealing with small States, has taken to bullying Portugal to induce it to reverse a decision of its courts of justice.

The French papers contradict the reported application of France and Russia to England to assent to the invasion of the Prussian provinces, but the *Times* re-asserts its former statements.

In England, the insolent tone of the Pope, in establishing the new schismatical Sees, has called forth much excited public feeling. An address of attachment to the Church of England and their indignation at this act of Papal usurpation has been presented to the Bishop of London, signed by nearly one hundred of the Westminster Clergy. The Bishop returned the following reply:—

"Fulham, Oct. 28, 1850.

"Rev. and Dear Brethren,—The sentiments expressed in the address which you have presented to me are in entire accordance with mine, and I am persuaded that they will be responded to by the unanimous feeling of Protestant England.

"The recent assumption of authority by the Bishop of Rome in pretending to parcel out this country into new dioceses, and to appoint archbishops and bishops to preside over them, without the consent of the Sovereign, is a schismatical act, without precedent, and one which would not be tolerated by the Government of any Roman Catholic kingdom. I trust that it will not be quietly submitted to by our own.

"Hitherto from the time of the Reformation the Pope has been contented with providing for the spiritual superintendence of his adherents in this country by the appointment of vicars apostolic, bishops who took their titles as such, not from any real or pretended Sees in England, but from some imaginary dioceses *in partibus infidelium*. In this there was no assumption of spiritual authority over any other of the subjects of the English Crown than those of his own communion. But the appointment of bishops to preside over new dioceses in England, constituted by a Papal brief, is virtually a denial of the legitimate authority of the British Sovereign and of the English episcopate; a denial also of the validity of our orders, and an assertion of spiritual jurisdiction over the whole Christian people of the realm.

"That it is regarded in this light by the Pope's adherents in this country is apparent from the language in which they felicitate themselves upon this arrogant attempt to stretch his authority beyond its proper limits. A journal which is generally believed to express the sentiments of a large portion of them at least (not, I believe, of all,) points out in the following words the difference between the vicars apostolic and the pretended diocesan bishops. Alluding to certain members of our church who are accused of a leaning towards Rome, it says—'In this act of Pope Pius IX. they have that open declaration for which they have been so long professing to look. 'Rome,' said they, 'has never yet formally spoken against us. Her bishops, indeed, are sent here, not as having any local authority, but as pastors without flocks; Bishops of Tadmor in the Desert, or of the ruins of Babylon, intruding into territories which they cannot formally claim as their own.' This ap-

cious argument is once for all silenced. Rome has more than spoken; she has spoken and acted! She has again divided our land into dioceses, and has placed over all a pastor, to whom all baptized persons, without exception, within that district, are openly commanded to submit themselves in all ecclesiastical matters, under pain of damnation, and the Anglican Sees, those ghosts of realities long passed away, are utterly ignored.'

"The advisers of the Pope have skillfully contrived so to shape this encroachment upon the rights and honor of the Crown and Church of England, that his nominees to imaginary dioceses will not actually offend against the letter of the law by assuming the titles which he has pretended to confer upon them; but that it is contrary to the spirit of the laws there can be no doubt. As little doubt can there be that it is intended as an insult to the Sovereign and the Church of this country.

"With respect to the conduct proper to be pursued by you on this occasion, it ought, in my opinion, to be temperate and charitable, but firm and uncompromising.

"You will do well to call the attention of your people to the real purport of this open assault upon our reformed church, and to take measures for petitioning the Legislature to carry out the principle of the statute which forbids all persons other than the persons authorized by law to assume the name, style, or title of any archbishop of any province, bishop of any bishopric, or dean of any deanery in England or Ireland, by extending the prohibition to any *pretended* diocese or deaneries in the realms.

"It is possible that such prohibitions might not have the effect of preventing the assumption of titles by the Papal bishops, when dealing with their own adherents; but it would make the assumption unlawful, and it would mark the determination of the people of this country not to permit any foreign prelate to exercise spiritual jurisdiction over them.

"But there are other duties besides those of protesting and petitioning, the performance of which seems to be specially required of us by the present emergency. Unwilling as I am to encourage controversial preaching, I must say that we are driven to have recourse to it by this attempted usurpation of authority on the part of the Bishop of Rome, and by the activity and subtlety of his emissaries in all parts of the kingdom. We are surely called upon for a more than ordinary measure of watchfulness and diligence in fulfilling the promise which we gave when we were admitted to the priesthood 'to banish and drive away all erroneous and strange doctrines contrary to God's Word.'

"Let us be careful as well in our public ministrations as in our private monitions and exhortations, to refrain from doing or saying anything which may seem to indicate a wish to make the slightest approach to a church which, far from manifesting a desire to lay aside any of the errors and superstitions which compelled us to separate from it, is now reasserting them with a degree of boldness unknown since the Reformation, is adding new *credenda* to its articles of faith, and is undisguisedly teaching its members the duty of worshipping the creature with the worship due only to the Creator.

"After all, I am much inclined to believe that in having recourse to the extreme measure which has called forth your address, the Court of Rome has been ill advised as regards the extension of its influence in this country, and that it has taken a false step. That step will, I am convinced, tend to strengthen the Protestant feeling of the people at large, and will cause some persons to hesitate and draw back who are disposed to make concessions to Rome, under a mistaken impression that she has abated somewhat of her ancient pretensions, and that a union of the two churches might possibly be effected without the sacrifice of any fundamental principle. Hardly anything could more effectually dispel that illusion than the recent proceeding of the Roman Pontiff. He virtually condemns and excommunicates the whole English Church, Sovereign, Bishops, Clergy, and Laity, and shuts the door against every scheme of comprehension save that which should take for its basis an entire and unconditional submission to the spiritual authority of the Bishop of Rome.

"That it may please the Divine Head of the Church, who is the true centre of unity, and the only infallible judge, to guide and strengthen us in these days of rebuke and trial, to open our eyes to the dangers we are in by our unhappy divisions, and to unite us in the holy bond of truth and peace, of faith and charity, is the earnest prayer,

"Reverend and dear brethren, of
Your affectionate friend and Bishop,
"C. J. LONDON.

"To the Rev. the Clergy of the city and liberties of Westminster."

Cardinal Wiseman has issued an address couched in the most inflated and grandeloquent language. The following is a specimen:—

"Then truly is this day to us a day of joy and exaltation of spirit, the crowning day of long hopes, and the opening day of bright prospects. How must the saints of our country, whether Roman or British, Saxon or Norman, look down from their seats of bliss with beaming glance, upon this new evidence of the faith and church which led them to glory, sympathizing with those who have faithfully adhered to them through centuries of ill repute, for the truth's sake, and now reap the fruit of their patience and long suffering! And all those blessed martyrs of these latter ages, who have fought the battles of the faith under such discouragement, who mourned, more than over their own fetters or their own pain, over the desolate ways of their own Sion and the departure of England's religious glory; oh! how must they bless God, who hath again visited His people, how take part in our joy, as they see the lamp of the temple again enkindled and rebrightening, as they behold the silver links of that chain which has connected their country with the See of Peter in its vicarial government changed into burnished gold; not stronger nor more closely knit, but more beautifully wrought and more brightly arrayed!"

There are *twelve* newly created Suffragan Sees. We omitted *Haggleston* (supposed to be *Hexham*), in our last; the name not having been given in the *Guardian*, whence we took the account.

This Cardinal has been called an *Englishman*. It seems he was born at Seville, in Spain, of *Irish* parents, and has no claim to the title.

Dr. Ullathorne, the titular Bishop of Birmingham, has addressed a letter contradicting these high sounding claims, explaining the measure as a merely local one, and intended only for the Roman Catholics themselves. Thus when Dr. Wiseman claims spiritual jurisdiction over certain counties, he means only over the *Roman Catholics* in those counties. This is not so objectionable; but the pervert Newman's sermon preached at the enthronement of Bishop Ullathorne went a great deal farther than that. "*The people of England*," he said, "who for so many years had been separated from the See of Rome, *were about of their own free will*, to be added to the Holy Church." The more judicious and sensible of the Roman Catholics will probably adopt Dr. Ullathorne's view, while the more ambitious of the hierarchy with the recent brood of perverts, Oratorians, &c., will try to carry out the views of the *Tablet* as quoted by the Bishop of London, and run their heads against a wall.

The Committee of the *London Church Union* have published the following Resolutions:—

Resolved unanimously,

"That this Committee solemnly declares that it considers the present Episcopate of the Church of England to be truly and completely that which was founded by the successors of the Apostles, and therefore is entitled to the entire and undivided allegiance of the members of the Church of England.

"That this Committee having read and considered a recent Papal Bull, together with an address from Cardinal Wiseman, feels itself compelled to state that it considers the same, with the claims thereby advanced, to be an unquestionable invasion of the Church of England."

The London Standard of the evening of the 1st inst. says:

"We have the satisfaction to be able to announce, from high authority, that her Most Gracious Majesty is most anxious to receive the addresses of her loyal and faithful people, and ready to respond to their uncompromising determination to resist this impudent interference with her authority."

On Thursday, (Oct. 31,) an aggregate meeting of the beneficed clergy of the City of London was held at Sion College, in pursuance of a requisition addressed to the venerable Archdeacon of London, for the purpose of memorializing the Lord Bishop of the diocese, and to express publicly their collective opinion on the projected establishment of the Romish hierarchy in England. The chair was filled by the Rev. H. Roxby Roxby, M. A., Rector of St. Olave's, Old Jewry. The Rev. Dr. M'Caul, T. H. Hune, T. B. Murray, W. Harden, R. H. Ruddock, Dr. Worthington and Dr. Croly spoke on the occasion. In the course of his remarks, Dr. Croly said:

"As to the act by which the present agitation was brought forward, he rejoiced at it. It had brought matters to a head, and there could be no possible disunion or discrepancy of opinion respecting the recent partition of this realm. It showed that it was impossible to rely upon the word of Rome—that they could make no compact with Rome. It showed that, while dealing with us as a nation, they had regarded us as in a state of heathen barbarism, abandoned by the Gospel. As far as they (the clergy present) were personally concerned, their ordination letters would not be worth a straw. Rome regarded them as out of the pale of Christianity any further than claiming the right to exercise its power over us. Englishmen were regarded as rebellious subjects of Rome, and of course as persons upon whom the whole power of Rome should be exerted. But if the question were to be considered in any degree as serious, he would indeed confess that it must only be regarded as an act of Divine power for the purpose of awakening the Protestant Church of England to its duties, interests, and necessities. Had this measure not been adopted, the Church of Rome might have gone on seducing them, and for years encroaching upon the Church of England; but now war was declared, and that in a manner as ridiculous and offensive as possible, from the state of things in which it was declared. Was it by the Pope, the master of the world—a potentate distinguished by his ability and energy, when kings held his stirrup, and led his horse, as it was formerly? No, it was a feeble man—a beggar upon the face of the earth—a man living upon the alms of a degraded nation—the lowest of all sovereigns, endeavoring to subjugate the most powerful of all empires. It would be quite enough for them to rise as one man in indignation, which was the proper feeling, rather than condescend to enter into argument with such a being. It was a foul shame that the Pope, that worshipper of idols—that miserable dependent upon the power and alms of a beggarly nation—that the Pope, a man of nothing, should come and invade these realms by his menials—for all men in the Popish service were menials—and should say that England had returned to its ecclesiastical order, from which it had hitherto been wandering in darkness. This came from a man who was himself dependent upon the sound of a French drum, whose power was based upon the presence of foreigners in Rome. Was it thus that the great church and people of England, ennobled by so many illustrious recollections; powerful by its hold upon the affections of the people; by its management, conduct, and discipline; the gentleness of its administration, and the dignity of its offices—was it this great church which was to be decked out as a victim for the altar of the Pope—a sacrifice by its own want of caution?"

The following address was agreed to, *nem. con.*:

"*To the Right. Hon. and Right Rev. The Bishop of London.*

"MY LORD—We approach your lordship with sentiments of sincere respect and affection. Having heard, with indignation and concern, of the recent aggression of the Bishop of Rome in appointing, by an assumed authority, a Cardinal Arch-Bishop of Westminster, and in assigning under a Papal bull, certain districts of this country to the spiritual jurisdiction of clergy entitled 'Bishops of the Romish Church,' we feel it our duty to declare our resolution, with God's help and blessing, to co-operate, as far as we are able, in guarding the rights and privileges of our native church from the assaults of foreign and usurped dominion. They call to mind the fact that the faith of Christ, in its purity of doctrine and worship, had been planted and established in the realm of Britain some centuries before the mission of the Roman See, in the time of Pope Gregory, had set foot upon our shores. We know, when the church of Rome had, by its unscriptural decrees and idolatrous practices, corrupted the primitive faith, with what joy the call to the Reformation was received in this land, and at how great price our religious freedom was vindicated and recovered by our Protestant forefathers; and we believe and trust that there exists in the laity as well as the clergy of our communion such a hearty desire for the maintenance of the Christian truth in all its integrity and purity, as effectually to resist this novel and presumptuous movement, which appears to us to be nothing less than an affront to the Queen's Majesty and the lawful prelates, clergy, and people of this Protestant kingdom, and a bold attempt to undermine, and eventually destroy, our Constitution in Church and State, and that your lordship will be pleased, under the blessing and guidance of the Head of the Church, to offer your powerful aid and counsel in the present conjuncture. We cannot conclude this memorial without requesting to offer to your lordship our best and warmest thanks for the dignified and uncompromising Christian tone of your reply to our brethren at Westminster. And we ever pray, &c."

THE CHURCH IN UPPER CANADA.—We make with much pleasure the subjoined extract from "The Church" of November 7th, and congratulate the Diocese of Toronto on the safe return of its chief Pastor, and also on the happy results with which his spirited and judicious exertions have been crowned.

THE LORD BISHOP OF TORONTO.—Early on Saturday morning, our much-esteemed Diocesan arrived in Toronto, by the steamer *America*, from Rochester. His Lordship, we are happy to say, is in the enjoyment of perfect health; indeed, though he has undergone much toil and fatigue for many months past, we never saw him looking better.

During the voyage from England, the Bishop officiated twice. On both occasions, he read the full Service, and preached to large and deeply attentive congregations.

The *Canada*, in which his Lordship was a passenger, ran upon the rocks about thirty miles east of Halifax; and though she got off without material injury, the danger for a short time was very great. Had the vessel been going at her full speed when she struck, the probability is that she must have gone to the bottom. The deepest gratitude is thus due to Almighty God for thus preserving His servant from peril, and averting from our Province a loss, which, at the present crisis especially, would have been calamitous in the extreme.

His Lordship has every reason to be satisfied with the result of his important mission to the Mother Country. He has brought with him funds to the amount of £15,000 or £16,000, which, with the sum already contributed in the Province, will ensure the establishment of a Seminary where the claims of Revelation will be recognized, and within whose walls the Matin and Vesper voice of prayer and praise will be regularly uplifted.

Owing to the advanced period of the season, the buildings will not be begun before the ensuing Spring. It is confidently anticipated that by October, 1851, at the latest, the course of instruction will be fully commenced. We learn that the staff of Professors will be full and complete, including two or more eminent men from the English universities.

May the God of all wisdom and grace grant that the undertaking, thus auspiciously commenced, may be brought to a speedy and successful completion; and that our beloved Diocesan may be long spared to behold the University, which must ever call him Father, diffusing the blessings of a sound Srciptural education throughout the length and breadth of the land!

CIRCULAR.—APPEAL FROM THE DOMESTIC MISSIONARY COMMITTEE,—

CHURCH MISSIONS, DOMESTIC COMMITTEE,
New York, November 11th, 1850.

Respected and Dear Sir:

For several years past the First Sunday in Advent, has been set apart for an Annual Collection for Domestic Missions. Experience has shown that such a feature in our system has been eminently successful, and it has been gradually growing into favor with a large majority of the Rectors of Parishes.—The regular recurrence of the day appointed for the remembrance of the cause of Missions, the appropriateness of the season, the attention which is continually excited by means of the Circular of the Committee, the missionary spirit which is fed and fostered by a regular return of the period devoted to the observance of this particular duty, all concur to give efficiency to the plan, and render this mode not only one of sound wisdom and of practical benefit, but also of prudent foresight and judicious management.

The Committee again call your attention to the wants and claims of the field entrusted to their care.

They have not, as in former years—and they rejoice that they have not—to appeal to your sympathies in behalf of unpaid and suffering missionaries. They have not this year to tell you of a bankrupt treasury, of a heavy arrearage of debt, and of missionaries starving and in want.

If, however, the necessities of the missionary no longer appeal to the justice of a delinquent Church, the prosecution of the work to which we are pledged, the vast extent of the field, its continual augmentation both of territory and people, and the immense interests which God, by His Providence, is entrusting to the Church, forbid anything like a diminution of collections, or an abatement of zeal in the great work, as though it had already been accomplished, or as if little remained to be done.

Oregon, with its constantly increasing population, calls earnestly for the action of the Church in her missionary capacity, and must look to the Committee, for aid to sustain the pioneers of the Cross, in many a growing town and thriving village. Iowa cannot for many years be left to its own resources. Wisconsin still needs aid. Arkansas has but one Church edifice of any size, in the whole extent of the State, and at present but three missionaries.—Texas has but two self-supporting parishes, and but three missionaries, with a very large number of its inhabitants by birth and education attached to the doctrines and principles of the Church. While Minnesota and Nebraska, Utah and New Mexico, now constituting integral parts of our country, and consequently included in the sphere of the operations of the Domestic Committee, are as yet unprovided for.

In a field so extensive, there is little need of argument to show the necessity for increased diligence, and for sustained and vigorous effort. The very small amount, now annually appropriated, is totally inadequate to supply the wants of the country claiming the attention of this Committee, and entitled, in the judgment of the Church, to receive it.

With high gratification, the Committee append the Preamble and Resolution, passed at the late Triennial Meeting of the Board of Missions in Cincinnati, and responded to so earnestly, by the House of Clerical and Lay Deputies. They present, not only the claims of the field, and the duty of the Church, in specific numbers, but affirm the ability to meet the demands, with an amount from each congregation, far within the average of the means of the Churches of our Communion.

"*Whereas*, In the Protestant Episcopal Church of the United States of America, the number of congregations is not less than seventeen hundred, and the number of dioceses twenty-nine and therefore if each congregation, the larger according to their abundance, and the smaller according to their means, contributed forty dollars—and if each diocese contributed, according to the number of its parishes, on an average, the sum of two thousand one hundred dollars, the amount would be above sixty thousand dollars; therefore,

"*Resolved*, That there ought to be raised in the ensuing year, for the service of the Domestic Committee of the Board of Missions of this Church, and for coming years, not less than sixty thousand dollars."

While the following Resolution of the House of Clerical and Lay Deputies points out the spirit in which our obligation must be regarded, and coming from such a source, gives token we trust, that the cause of Missions will hereafter receive that share of attention on the part of the clergy, and of zeal and liberality on the part of the laity, which its importance, its usefulness, and its sacredness alike demand.

"*Resolved*, That the constantly enlarging field of missionary work presented before the Church, and the clear indications of God's will towards the work itself, can be rightly met only by an enlarged liberality on the part of the Church generally, and a spirit of greater self-denial and more single devotedness on the part of the various orders of the Ministry."

The Committee earnestly and affectionately invoke your assistance to enable them to go on in the successful discharge of the great trust confided to their care.

They appeal with confidence to their brethren of the clergy and laity, for the sympathy and aid which the spirit of these resolutions so emphatically calls forth. They ask that they will unite with them, and render such aid as their ability will allow, no matter how small the extent. They beg them to fulfil their individual responsibility in this holy cause, according to the means which God has bestowed upon them, the rich from their abundance, the poor in the willing mite, which rightly cast in, has a blessing above the arithmetic of time; and that the heart of the Church, in thankfulness and glad energy, will bear up in its prayers the cause and its instruments, and call forth a larger mission of laborers from the Lord of the Harvest.

By order of the Committee,
W. T. WEBBE, Local Secretary.

New Publications.

THE BIBLE AND CIVIL GOVERNMENT, a Course of Lectures by J. W. Matthews, D. D., New York. Robert Carter & Brothers, 1850.

In the Preface the author informs us that these Lectures form a part of an extended course on the connection between Science and Religion which he has in preparation. They were originally delivered at Washington in the early part of 1848, when the news of European revolutions and the totterings of ancient dynasties came fast and thick upon the startled ear. At the request of many of his friends, whose judgment is entitled to high respect, he has consented to publish them in a separate volume, and thus present at an earlier date his views on the very important subject on which it treats.

The Lectures are five in number. The *first* is *Introductory*, demonstrating the doctrine that Civil Government is the ordinance of God, and that in the revelation of His will given to the Hebrews, the essential principles of civil freedom, and the regulation of the relation between rulers and people are contained. In the *Second*, this proposition is illustrated by the Civil Government established by God among the Hebrews. We there find, 1. *Government by representation*, (Exod. xviii. 24—34, Deut. i. 9—18.) 2. *A Judiciary providing for the prompt and equal administration of justice between man and man*; and 3. *Tribes confederated so as to form one nation*. The beneficial influence of these enactments is shown, and the parallelism between them and our own civil institutions is ably and fairly drawn. The third treats of the *influence of Emigration on National character*. The effect of the removal of the Hebrews to Palestine, is carefully analyzed, with the previous discipline to which they were subjected, and the author then applies the principles evolved, to the situation of his own country, and the benefits to result from the fusion of various races and languages on its soil. The instrumentality by which the blessings of Christianity are to be extended to other nations is also beautifully delineated with much fervor and spirit. In the *fourth* lecture the provision for the *diffusion of knowledge among all classes of the people* of Israel is dwelt upon. The various enactments and institutions for this purpose are briefly and clearly depicted; and the benefits of an observance of them are illustrated not only by the example of Solomon, but by that of Alfred, and the sedulous efforts of later nations, as Prussia and the various States of this confederation. The Doctor vigorously contends for the reading of the Bible in the Public Schools as a book of instruction and justly eulogizes not only its fitness for cultivating the moral and religious affections, but also its capacity of elevating the intellect, exalting the imagination and other high faculties of the mind, and storing it with the soundest principles of true political philosophy. That the truths contained in the sacred volume lie at the basis of all sound education, whether in religion or morals, and are required for the welfare of the community and of the family as well as of the individual, is undoubtedly true. We think, however, that the danger is great that by using the Holy Volume as a *mere text book*, the feeling of reverence and devotion towards it will be blunted, and it come to be regarded as ordinary and common, with perhaps, more or less of the dislike with which those books are too often regarded. It should be so used, therefore, as to retain, unimpaired, the sentiment of Christian awe and solemnity. In the *fifth* Lecture we have an instructive examination of some of the internal features of the Hebrew polity;—the tenure of lands and the inalienable character of that tenure;—the equitable distribution of landed property; the year of Jubilee and consequent restoration of alienated possessions; the remission of debts, and the happy influence these exercised in ennobling the character of each individual citizen and preventing him from being crushed by an overwhelming load of debts and misery. The beneficial effects of agricultural pursuits in promoting the independence and happiness of a nation is then depicted, together with sound and patriotic reflections on the advantages here enjoyed by those who are possessors of the soil, and the responsibility resting upon the nation to improve aright the rich privileges it enjoys. Some valuable notes are appended from Michaelis and others, in relation to various points of Hebrew Polity, and some interesting incidents, shewing the deep reverence the leaders of the American Revolution entertained for the truths of the Christian Religion and for the Bible.

We have given these hasty outlines of the book before us that our readers may form some general idea of its character and object. We think the plan well conceived and executed. Men are too apt to ransack the stores of classic lore, and hold up to admiration the enactments of a Solon or Lycurgus, while they neglect the laws which Infinite Wisdom and Goodness prescribed to the chosen people of God, and even denounce them as the devices of a barbarous and ignorant nation. Our author has recalled those, who thus wander from the true path of knowledge, and directed them into the "old paths" of eternal truth. He does not with Puritannic narrowness require that all the details of civil government shall be framed according "to the pattern shewed in the Mount;" but he draws forth and exhibits the principles which the Author of eternal Law and Right has exhibited in the revelation of His will and counsels, and thus deduces the true maxims on which civil government should be established. From the happy execution of this volume we hope that Doctor Matthews may be enabled, at no distant period, to complete with satisfaction to himself, and usefulness to his countrymen, the extensive design which he has laid out for himself.

HISTORY OF THE BATTLES AND PERSECUTIONS OF THE WALDENSES, by Rev. J. T. Headley. New York. John S. Taylor, 1850: pp. 140.

This little book relates chiefly to the contests of 1655 and 1686, with the French and the Duke of Savoy. The battles of Salbertrann and Balsille are vividly described. There are also some other interesting sketches of travel.

LETTERS FROM THE BACK WOODS AND THE ADIRONDAC, by J. T. Headley. John S. Taylor.

A lively account of a summer visit to the Adirondac Mountains and the Long Lake, in Hamilton County, almost a *terra incognita* to the rest of the world; with many picturesque descriptions of scenery.

Some other notices are deferred.

The Bishop of Nova Scotia, the Right Rev'd John Inglis, D.D., died in London on the 27th ult. in the 73d year of his age. His Lordship was consecrated in 1825, and he was the Senior of the Colonial Bishops. He had been but a few weeks in England.

On our first page will be found a letter on the subject of a Provisional Bishop, which we insert as suitable to the time. We violate no secret when we state that the author is the Rev. Dr. Ferrian, nor need he blush to avow a production which doe equal honor to his head and his heart. We presume that the use of the word *Assistant* for Provisional arose from the letter's having been written before the action of the General Convention in relation to the Canon was positively known.

We understand that the Rev. Dr. Whitehouse has been nominated by the Low Church party as their candidate for Provisional Bishop. This gentleman is probably their most available candidate, and the choice is a judicious one for them. The lines are now distinctly drawn, which we are glad to see.

We are authorized by a reverend brother to contradict the story in the Protestant Churchman, that the Rev. Dr. Brown was displaced from the Delegation to Convention because he had requested the Bishop to resign. He declined being a candidate of his own free volition, and for reasons satisfactory to himself and others.

We have been favoured with an interesting series of articles on Archdeacon Wilberforce's "*Doctrine of the Incarnation*." The whole article appeared in the *Church Review* of last October, and the author has kindly abridged it and divided it for our columns with appropriate headings. We avail ourselves of the kind permission, and recommend the Series to the diligent perusal of our readers.

To Correspondents.

The reply of "Dikaios" shall appear in our next. Its great length, and the late period at which it was received prevented our making room for it all, and we did not like to divide it.

Diocesan Intelligence.

NEW JERSEY.—*The Schools at Burlington.*—We are happy to learn that both these Church Institutions, (Burlington College and St. Mary's Hall,) have opened foa their winter term with their usual success.

We understand that the number of pupils already entered is larger than at so early a period in any previous sesnion. We trust that their prosperity, in which the Church is so deeply interested, may abound more and more.—*Banner.*

PENNSYLVANIA.—*Church of the Ascension.*—This Church, which has been closed since the first Sunday in August, was re-opened on Sunday last. The whole external and internal appearance of the Church has been changed. Great skill has been shown by the Architect, and those who have carried out his design, in removing the deformities of the original building. It before presented the appearance of a three story red brick edifice with nothing external to mark it as a House of Prayer, or distinguish it from a School House. The broad square windows have been replaced by long Church windows of beautiful and appropriate form. The heavy square doors have given place to a handsome arched door-way. The unsightly basement has been hidden by high walls, with close arched doors, running on a line with the front of the Chureh to the adjoining walls. The centre window in the front, is a triplet, with single windows on either side,—Over this is a handsome round window. The whole exterior, at which the workmen are now engaged, is to be painted stone colour.

The interior of the Church presents a more striking change even than the outside. The walls are blocked in stone, the wood work is made to resemble walnut, and the windows are all of stained glass, producing a soft and sober light. Part of the vestibule has been taken in, giving greater length to the Church. The painter, Mr. John Gibson of this city, has shown his usual taste and skill in the perfect harmony of the colouring, producing a most impressive effect. The change in the Front of the Church was made according to a design furnished by Mr. Notman, and proves his great skill in making so much of the materials he had to work on.

The chancel of the Church was remodelled last winter, and with its fine window and appropriate arrangements harmonizes with the rest of the building. We invite all who feel an interest in such matters to visit this Church and see for themselves how much can be done by the judicious application of taste and skill, even at a small cost. Whatever views may be entertained respecting Church Architecture, all churchmen must agree in this, that our Sanctuaries should have that expessive beauty which may speak to every heart of their high and holy use, and lead all who look upon them, and all who enter their sacred courts to feel "this is no other than the House of God." This has been the great end aimed at by those engaged in this work, and they have the gratifying assurance from many good judges, that their object has been secured.—*Banner.*

INDIANA.—On Sunday, October 13th, the Rt. Rev. Bishop Upfold visited Trinity Church, Laurenceburg, read prayers and preached in the morning and afternoon, and administered the Sacrament of Baptism to two adults. Upon the adjournment of the General Convention he proceeded on a visitation of the Southern part on the Diocese, and on Sunday October 20th, read prayers and preached morning and afternoon, in St. Paul's Church, New Albany, and baptized an infant; the Rector elect of the parish, the Rev. Mr. Childs, not having reached his destination. On Friday October 25th, and on Sunday October 27th, in the morning and afternoon, he preached in St. Paul's Church, Evansville, and on the last occasion confirmed three persons. Monday October 28th, accompanied by the Rev. Mr. Foster, he proceeded to Trinity Church, Vanderburgh County, 12 miles distant, baptized two children, administered the Sacrament of the Lord's Supper and preached. On Tuesday October 29th, he preached again in St. Paul's Church, Evansvill, and confirmed two persons. On Wednesday October 30th, he rode to New Harmony, 25 miles, and in the evening preached and baptized two infants in the parish of St. Stephen's Church, the Rev. Mr. Hutchins of the Diocese of Illinois, reading prayers, assisted by the Rev. Mr. Foster. On Sunday November 3d, he visited St. Paul's Church, Jeffersonville, preached and administered the Sacrament of the Lord's Supper in the morning, and preached again in the afternoon. The next day, accompanied by the Rev. Mr. Talbot Louisville, he rode to Charlestown, 12 miles distant, where there are but few members of our Communion, but as yet no parochial organization, and in the evening preached to a large congregation in one of the places of worship of the village, politely tendered by the Trustees.

These services terminated tho visitation of the Bishop for the present. On his return from Charlestown he proceeded immediately to his former residence at Pittsburgh, where he expects to remain until the end of the month.—*Banner.*

MINNESOTA.—We are happy to assure the friends, who take so deep an interest in this Mission, that God is blessing the labours of those engaged in this promising field. A great portion of it has been traversed on foot by these active Missionaries. In this work we understand they have *walked* at least 1200 Miles. We rejoice also that *here* the Church has, in many places, been the pioneer, and not waited until others have obstructed her way. In a letter just received from Mr. Breck he informs us, sending many hearty thanks to the friends who have so kindly contributed to the support of the Mission, "we have just laid another *corner stone of a Church* to be built at *St. Anthony* at the Falls, of which you will be duly apprised. The little Church at this place (St. Paul) is now enclosed, and we hope to be worshipping in it before Christmas."

The more we learn of this interesting and successful Mission, the more are we satisfied that contributions, given in its aid, cannot be more profitably bestowed. *Banner.*

Died.

At Sacramento City, California, on 23d August last, Thomas H. Merry, aged 43 years, son of the late Thomas H. Merry, of this city. The deceased was a native of New York, and a Graduate of Columbia College, but for the last 20 years had been a resident at Rio Grande, Brasil, from whence he removed in February last, with his family, arriving in San Francisco in June. In order to ascertain where he could settle most advantageously, he went to several places in that vicinity, and in the vessel in which he had made the voyage, he took his family to Sacramento, and there, without almost a moment's warning, he closed his earthly career, leaving a widow and four children among strangers, in a strange land, with no protector or friend but Him, who has said, "Leave thy fatherless and widows to me."

Nov. 10, 1850.

In this city, on the 30th of October, at the house of his brother-in-law, Thomas N. Stanford, in the 48th year of his age, Elias J. Marsh, M.D., of Paterson, N.J.

At a meeting of the Wardens and Vestry of St. Paul's Church, Paterson, N.J., held Oct. 31st, 1850, the following preamble and resolutions were adopted:

Whereas it has pleased Almighty God in His inscrutable and all-wise Providence, to take out of this world, our friend and fellow member, Dr. Elias J. Marsh, the Junior Warden of St. Paul's Church, and whereas under this afflictive dispensation, it is meet and right that we, as a body, should not withhold the natural expression of our feelings; therefore, be it unanimously resolved:

That while we bow and meekly submit ourselves to the Will of God, as seen in this bereavement, it is with unfeigned sorrow that we mourn over its occurrence.

Resolved, That in the decease of Dr. Marsh, the community has lost a valued citizen, the poor, an affectionate sympathizer, a constant benefactor—the Church, an efficient member, and ourselves, an earnest co-laborer and friend.

Resolved, That we tender to the family of the deceased, our sincere condolence, and fervently pray that they may be strengthened and supported by Him who has promised to be the Father of the fatherless and the husband to the widow.

Resolved, That these proceedings be published in the Guardian, Intelligencer, and Churchman, and also that a copy be sent to the family of the deceased.

W. H. K. BIBLY, Sec.

In Albany, on Friday, the 8th instant, Mrs. Frances Dougherty, widow of Wm. W. Dougherty, Esq., in the 65th year of her age.

Notices.

EDUCATION NOTICE.

Notice is herewith given, that several vacancies exist in the Free Scholarship List of the Society for Promoting Religion and Learning in Schools and Colleges, viz., Columbia College, Geneva College, Trinity College (Hartford) and Trinity School, New York, the same *carrying no stipend*. Applicants for Geneva and Trinity College, may apply by letter, covering certificates of scholarship and attachment to the Church, as well as need of aid. Preference will be given first to orphan sons of Clergymen, and thence according to their claims on the Church. Those seeking admission into Columbia College or Trinity School, under appointment of the Society, will call personally with such letter and certificates.

JOHN MCVICAR, Superintendent, &c.
Nov. 23.

☞ The Ladies of St. Paul's Church, Williamsburgh, intend to hold a Fair, on the 12th and 13th December, at the Williamsburgh Garden, First st., near South Eighth st. The proceeds are designed to aid in the erection of a Church. Any contributions, in articles or money, will be thankfully received, and may be left at the Bookstore of Messrs. Stanford & Swords, 137 Broadway, or at the residence of the Rector of the Parish, Rev. G. W. Fash, Meserole st., near Union Avenue.

LADIES' FAIR.

The Ladies of the Free Church of the Good Shepherd, Rev. Ralph Hoyt, Rector, will hold a Fair during the week before Christmas, at their place of worship. Any donations to aid the object, will be gratefully acknowledged, and may be sent to the care of Mrs. Raynor, No. 76 Bowery, or to the Rector's residence, No. 137 Madison st. Nov 23

EVENING SERVICE.

Church of the Good Shepherd, corner of Market and Munroe sts., Rev. Ralph Hoyt, Rector. Service on Sundays, morning and evening, at the usual hours. Seats Free.

CHURCH OF THE MESSIAH,
Seats Free.

Rev. Dr. Whitehouse, Rector of St. Thomas, will, by Divine permission, preach in the Church of the Messiah, in Wooster st., near Prince, on (to-morrow) Sunday evening. Service to commence at 7½ o'clock.

☞ The 27th Anniversary of the Association for the Relief of Respectable Aged Indigent Females, will be held in the Chapel of the Asylum in 20th st., near Third Avenue, on Thursday the 28th instant, commencing at 12 o'clock, when the Annual Report will be read, and an address may be expected.

N.B.—The annual subscriptions will become due on that day.

Nov 23 SARAH VAN ANTWERP, Sec.

"If the Lord will," the House of Prayer, in Newark, will be Consecrated by the Bishop of the Diocese, on Tuesday, 26th of November. The Service will begin at half-past 10 o'clock, A.M.

The Clergy are all hereby invited, and those who attend are desired to bring their surplices, and to meet the Bishop, at the Rectory, at 10 o'clock, A.M.

The people are, likewise, affectionately requested to bring with them their books of Common Prayer, that with one mouth and one heart they may praise the Lord.

SAMUEL L. SOUTHARD,
DANIEL CONDIT,
GEORGE A. MAYHEW,
JOSEPH L. ALDEN. } Committee.
Nov 23.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture IV, (Sunday, Nov. 24,) *The Writings and Opinions of* JEREMY TAYLOR.

Service at 7½ P.M.

ST. JUDE'S FREE CHURCH.

To-morrow being the first anniversary of the present Rector's connection with this Church, he will, by Divine permission, preach in the morning from the text, "The Stone which the builders refused, " &c., and at 7 o'clock in the evening, from the words, "Herein is my Father glorified, that ye bear much fruit." Nov. 23

☞ The Rev. Dr. Hawks, Rector of Calvary Church, will preach the Quarterly Sermon in the Free Church of the Epiphany, 130 Stanton st., on Sunday evening, Nov. 24. Service to commence at 7½ o'clock. A collection will be made in behalf of said Church.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain, Principal at Burlington, New Jersey. Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev. James W. Bradin, Rector, Burlington, New Jersey.
Oct 30—2m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Nov. 5, viz:

Thro' J K Sass, R A in S C, Charleston, Mo Miss Lec, 2 56, Miss Adams, of Pendleton, 3, Christ ch Parish, 10—15 56; Christ ch, Belleville, N J, 21 50 ($1 for Nashotah); St Paul's, Norwalk, Ct, 22 7; Dr N G Seymour, Accomac, Va, 6; a member of Ascension ch, N Y, 5; a lady, per Rev Dr Ritter, 5; Zion ch, Dresden, O, 10; St Matthews, Madison, O, 2 50; St George's, Fredericksburgh, Va, 11 41; Fair Haven, Ct, St James, 5; Newtown Ct, "E P C" Missions in the West, 7; total, $111 4.

THOMAS N. STANFORD, Treas.,
New York, Nov. 22, 1850. 137 Broadway.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Sept. 15th, the following contributions, viz.:

Nashotah, 2; Versailles, 5; Astoria, 25; Massilla, 1; Beaufort, 25; Christ, Hartford, 25 and 66 42; Westchester, Pa, 25; E Barnes, 100; Trinity, Brooklyn, 12 50; Gamier, 50; M H B, 20; Rutland, 150; St. Michaels, Charleston, 45 31; M Lectan, 1 and 2 25 and 7 56; D, 10; Trinity, New Haven, 50; Canton, 2; Burlington, Vt, 20; Reading, 11; Pawtucket, 20; Grace SS, Providence, 25; Gardiner, 32; Montpelier, Geo, 20; St Peters, Charleston, 182 90 and 40 and 16 10; St Pauls, do, 25; Oak Grove, Va, 2 and 4; Grace, Boston, 63; Trinity, 4; St Matthews, 5; Roclany, 6 50 and 28 68; Marblehead, 25c; Waltham, 46; Cambridge, 20; Hanover, 10; Taunton, 24 8; Mrs B, 3; a Father, Norfolk, 2 50; H Com, NY, a member, 150; Stratford, 13 71; Fishhill, 88c; Norfolk, 1; Ascension, NY, 10; Waterbury, Ct, St Johns, 25; Macon, 2 47; Zanesville, 2 50; Voorhees Legacy, 250; Bd of Missions, 236 3; Bristol R I, 58; Portland, 8 70; P D H, 7 50; Trinity, Newport, Newtown, 15; S Carolina, 11; Greenville, E Powell, 3; Mrs Hayden, 10; College of St James, 30; Ascension Balt, 40; St Peters, do, 25; St Lukes, Rochester, 45; Mrs B 200; Friend, 5; Birmingham, 5 48; St Lukes, Phila, 25; Mr Dixon, Boston, China, 20; Perkiomen, 6 25; Gloria Dei, 3 20; Belleville, 22 50; Norwalk, St. Pauls, 24 73; A Lady, 10; St Anns, 25; SS, 25c; Grahamville, 20; Boston, 2 20; Brooklyn, 2; Grace ch, NY, by Rev Dr Taylor, 176; Fredericksburg, 20; Bedford, NY, 25; St Stephens, NY, for Cavalla, 25; Epiphany, Phila, 350; a young friend, 20; young lady of W NY, 5; Sigma, Detroit, 4; total, 3194 42.

For the Treasurer, P. P. IRVING,
Nov. 15, 1850. 2 Park Place.

P. E. CHURCH MISSIONARY SOCIETY FOR SEA MEN IN THE CITY AND PORT OF NEW YORK.

The Treasurer acknowledges the receipts of the following sums since 8th Oct. last.

Annual Subscriptions for 1850, $5 each.

J T Adams, J W Underhill, J M Browning, Hy P Marshall, Milton Arrowsmith, S H Foster, S D Babcock, Stewart Brown, James M Brown, W Van Hook, W S Wetmore, F G Foster, H Chauncey, J W Alsop, W F E Sifficen, G B Ironside, John H Ruckel, Eugene Dutilh, F B Gebhardt, E Booned Graves, O J Camman, Thos W Ogden, John P Atkinson, Edw Haight, E M Young, J Davenport, Mrs J Davenport, Wm H Aspinwall, Jas S Aspinwall, Wm Nelson, J H Williams, Mrs Col Fish, John Neilson, Jr, L S Comstock, Chas J Aldis, John A King, Jr, Hy R Bogert, Hy R Livingston, Cambridge Livingston, J H Borrowe, Mrs S Hy Remson, Wm C Rhindander, W Adams, Thos Messenger, C E Habicht, John L Aspinwall, Chas Davis, Wm A Duncan, Mrs F L Talcot, Chas M Leupp, H A Smythe, T P Cumings, Cyrus Curtiss, Mrs E Townsend, Henry Coggill, James B Windle, John R Livingston, Jr, A Thornton, Cunningham & Osborne, A Cleveland, Mrs S H Burger, David Wagstaff, Jas R Swords. (Total number 63, at $5 each), over $315.

Annual Subscriptions $2 each.

N K Anthony, Wm Barton, J A Weeks, Mrs H Chauncey, F H Trowbridge, R D Weeks, D S Routh, J J Kingsford, F R Routh, H De B Routh, Chas R A Routh, H L Routh, Francis Many, E P Clay, John Rudderow, Schuyler Livingston, C Dubois, Jr, Ogden Haggerty, C N S Rowland, Augustus Bleecker, Andrew M Harper, Alex Walker, N Babcock, George D H Gillespie, Wm Halsey, Robert Hyslop, John Halsey, Chas Halsey, Albert McNulty, Timothy Whittemore, R M Ward, Moses Ward, W W Wright, S T Skidmore, H G Nichols, John Ogden, T Hanford, J T B Maxwell, Miss M N Neilson, Wm Burger, Wm L Rushton, R W Folger, Phillip L Henry, S S Cambrelling, C W Sandford, Miss Lawrence, Mrs J C Babcock, E H Richards, Miss M L Woodruff, W H Carter, 2 years, John S Betts, S B Caldwell, H H Butterworth, S W Webb, A R Walsh, John Morris, Peter Morris, S M Cornell, John Jay, Henrh Meigs, Dayton Hobart, F S Winston, T B Coddington, E Houghton, James Robinson, Wm E Pooli, Wm Moore, H J Bleecker, D V M Stebbins, Mrs H Averill, G A Mayhew, C C Peck, Clarence G Mitchill, R Strong, B J Lossing, A B Sands, 2 years, Robt H Goff, G G Van Wagener, G H Romaine, W P Bleecker, Worthington Romaine, "A Lady," Mrs H S Craig, R H Hopkins, Joseph Curtis, D Huntington, Mrs D Huntington, Miss A C Myer, Miss H M Gerry. 87 for 2 years each, at $2—182.

Richard Sill, annual, 2 50; John H Lyell, ann, 3; Wm A Freeborn, ann, 3; Wm A Smith, ann, 10; Hector Morrison, ann, 1; Wm A Smith, 10; N Hayden, 2; J S Williams, 5; G H Williams, 3; F Moran, 2; F Pott, 3; E L W, 3; Mrs M A Neilson, 20; Wm C Rhindander, 5; P S Henry, 1; C H Seymour, 5; Box Ship Marmion, 58c; T P Cummings, 20; J T Adams, 25; B Peck, 5; Wm A Smith, 15; a friend, 3; collection at Grace Church Brooklyn, 44 9; collection at the Church of our Savior, for books, 20 31, for the mission, 13 12; Trinity Ch, 6 mos stipend, 300; total, $1021 60.

E. M. DUNCAN, Treasurer,
New York, Nov. 12, 1850. 114 Wall-st.

FREE CHURCH OF THE HOLY MARTYRS.

The Rector of this Church gratefully acknowledges "for the poor," several articles of food and clothing from Mrs. C, of Irving Place, also $2 from Mr. Peshine, NY. Further donations may be left at Messrs. Swords and Stanford, 137 Broadway, or with James Millett, 133 Eldridge st.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 16th inst.

St John's ch, Waterbury, Conn, Rev J L Clark, 20; St James', Birmingham, Conn, Rev T T Guion, 10 31; Christ, Westport, Conn, Rev W H Frisbie, 3; Floyd Smith, 2, T C Butler, 2, ann subs; total, 37 31.

Donations and subscriptions thankfully received by;
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 20, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 16th inst.

Christ ch, Westport, Conn, Rev W H Frisbie, 3 25; F Smith, 1, T C Butler, 1, Miss Gibbs, 2, ann subs.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 16, 1850. 20 John street.

THE SAILOR'S MISSION.

The undersigned thankfully acknowledges the receipt of $2 from Geo Peshine, $6 from the Misses Barnes, and some clothing from a lady of St Paul's Parish, for the Mariners Home on the North River; also $4 83 for the Library of the Chapel.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.
Nov 18, 1850.

TO PARENTS AND GUARDIANS.

THOSE persons having boys under their charge, and who desire to place them in the family of a Candidate for Holy Orders, where they would be free from evil associates, and where their moral and religious improvement would be sought, as well as advancement in the ordinary branches of education, may learn of an opportunity by making immediate application either personally or by letter to Lyman Cobb, Esq., 72 Lexington Avenue.

JOHN KEESE, AUCTIONEER.

JAMES E. COOLEY will sell on Monday Evening, Dec. 9th, and the following evenings of the week, at his Extensive Sale Rooms, 377 and 379 Broadway, corner of White street, a very rich, extensive, and exceedingly valuable Theological, Biblical, Classical, Historical, and Miscellaneous Library, being the entire collection of a distinguished Churchman and renowned book collector of rare taste and acquirements.

This library embraces over ten thousand volumes of the best works on Theology, Divinity, Biblical Criticism, Biography, History, the Belles Lettres, and General Literature, all of which are bound in the most substantial, tasteful, and elegant style, being prepared to order for their owner, by the most distinguished artists in England and France. No adequate idea of the extent, rarity, and value of this superb library can be conveyed otherwise than by a careful perusal of the catalogue, which will be issued in a few days. Let it suffice to observe, that no department of Literature is unrepresented, but the collection is especially rich in Theology; the works of the Fathers of the Church. East and West, Ecclesiastical History, Biblical Literature, the celebrated Church Lectures, Bampton, Moyer, Boyle, Hulsein, etc; Biography, History, works relating to America, exceedingly scarce and valuable; Biography, Political Economy, Voyages and Travels, Poetry and the Drama; French, German, Spanish, and Italian Literature; the Classics, together with choice works on the Fine Arts, and illustrated volumes of rare beauty. As a whole, this library is unrivalled in every department, and offers an opportunity for the possession of the best literature rarely to be met with.

Catalogues will be ready on the 22nd of November, and can be obtained on application at the auction room, or by letter, postpaid. Nov 23—2t

CHURCH SCHOOL, conducted under the general supervision and advice of the Rev. Samuel Seabury, D.D.
WM. B. STOUGHTON, Prin,
190 West 19th st, 3d house from 8th av.
N.B.—Winter term commences Nov. 25.
Nov. 23, 1850. 3m

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.

References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

Selected Matter.

From the English Churchman.

Reviews and Notices.

The [Roman] *Catholic Magazine and Register*, for September and October. (Booker.)

An Earnest Appeal for the Revival of the Ancient Plain Song. By A. Welby Pugin. (Dolman, pp. 10.)

It is no enviable or elevating occupation to seek for, dwell upon, and expose, the defects and disunion which exist among any body of men, especially those of a religious character. But, painful as it may be, it is, at times, a very plain duty; and we think no one can deny that, if it be ever a duty for an English Churchman to point out the defects and disunion existing in the Roman Communion, it is in the present day, when he is constantly seeing both Clergy and Laity deluded, by false pretences, to believe that they exchange error, discord, and disunion, for perfection, harmony, and unity, by faithlessly and recklessly transferring their allegiance from the Church of England to the Church of Rome.

We have no intention of tracing the evidence of the falsehood of such pretences, by any elaborate and profound investigations, or copious citations from the history of Popes and Councils which have abundantly established the fact, but we will content ourselves with the evidence contained in the two very brief publications before us, which are confined not merely to the present century, but to the last few years. But we must first observe that the whole system and genius of the Roman Church are studiously adapted and designed for the concealment and *forcible* suppression of disunion, so that while any and all disunion and differences in the English Church are open and patent to all the world, a very small proportion indeed of those in the Roman Church escape from its well-guarded portals, and become known to the public. That this vigilance and coercion can be no longer so strictly exercised as hitherto in this country, at least, is sufficiently proved by the publications before us, to name no others.

Both numbers of the Magazine open with the same subject, "Recollections of Eminent Men"—"the Right Rev. Peter Augustus Baines, Bishop of Siga, Vicar Apostolic in the Western District of England," &c.; and, although it has occupied a previous number (for August), and is not to be concluded until the November number, we have before us nearly sixty pages of Bishop Baines' personal contentions and differences with other Romanists, as related by a lay friend, who appears to have been on intimate and confidential terms with the deceased Prelate. The following are extracts, and it will not fail to be observed that they exhibit a struggle and a strife of a very similar character (in some points) to that which has beset the English Church during the last few years:—

"As, at this time, I often visited Bath, I had frequent opportunities of meeting Dr. Baines; and long, and intimate, and delightful, were the conferences we held. But I grieved to find him always more and more annoyed by the hostility that was being organized against him for many causes, and which was increased by the stand which he felt himself called upon to make against the proceedings of those who thought that England was about to be re-converted to Catholic unity, and who would have promoted this object by changing our modes of worship, and almost our habits of every-day life, for a system which they fancied to have existed eight or ten centuries ago, and which they thought would be more attractive to converts. . . . .

"By the movement party to which Dr. Baines opposed himself, Gothic was deemed the national ecclesiastical architecture of England, and consequently, the only style in which our Churches ought to be built. His love of Italy and Italian architecture, with many other motives (amongst which the principal one was his belief that, in our present condition, the greatest space ought to be secured at the least possible expense), disinclined Dr. Baines to adopt this fancy. He strongly objected to anything which might seem to nationalize Catholicism in England as distinct from that of the rest of the world; and when, in the Midland District, the shape of the sacred vestments was altered to some pattern of a Mediæval date, I think, though he did not avow it, from the twinkle of his eye as he related the anecdote, that it was his Lordship himself who had sent to Rome a boxful of dolls dressed up in chasuble and other vestments cut in the new fashion. The innovation was, in consequence, forbidden. . . .

"Your approbation of my Pastoral *consoles* me. What would you think of a *pious* family abandoning their ordinary Confessor and going to another, because, one of the family being a convert, it was taken for granted that he was aimed at (which he was not), and the said Confessor has had the presumption to read the Pastoral in the Chapel, as ordered by his Bishop! Is not this a curious comment on the *Mores Catholici*? *Mr*. Digby is not, I believe, the person alluded to.

"Ever truly yours,

"P. A. Baines."

"In this note is the first reference to the Pastoral which had been delivered at the beginning of the Lent then concluding. I will say nothing of it now; as we shall hereafter see the Bishop's own account of it, and the consequences which it drew upon him."

Bishop Baines is summoned by a special citation to Rome:—

". . . The following is a literal translation of this curious document:—

"Most Illustrious and Rev. Lord,—Most serious affairs concerning religion that have to be treated of here, require indispensably the presence of your Lordship in Rome. Therefore it is that I engage you to betake yourself thither with all eagerness; since the earlier your arrival the more agreeable it will be to the holy congregation and to the Holy Father himself. And without enlarging further, I pray the Lord that he may kindly preserve and prosper you.

"Of your Lordship,

"Rome, from Propaganda, 14 April, 1840,

As a most affectionate Brother,

F. F. Cardinal Franzoni, Prefect,

J. Arch. of Edessa, Secretary."

"Dr. Bainea requested me to take an exact copy of this letter, that I might make it known in England, if need should be. He was nervous and anxious. The style of the letter was somewhat unusual: its excessive friendliness, I thought suspicious: he knew not with what object he was sent for, nor how he might be treated or detained if once in Rome. It might be necessary to appeal to the English Catholic public or even to the Government: and he left it to me to act in his defence as circumstances might require."

We beg our readers to duly note the perfect heap of anomalies exhibited in the last paragraph A Roman Catholic Layman thinks the "*excessive friendliness*" of a letter from the highest spiritual authorities in Rome "*suspicious*"—a Roman Catholic Bishop (with a good conscience) knows not how he may be treated or detained by one whom he is trained to consider as the Father of the Faithful—it might be necessary to appeal to English Romanists, *or to the English Government (!!)* in order to protect him from his Spiritual Father—he leave authority to an English *layman* "to act in his defence," *against the Pope*—and, finally, the Bishop of Siga, a place in Africa, which he has probably never seen, is compelled to leave his flock, in the Western District of England, to go, for several months, to Rome, without being told why or wherefore!

Now, if we have anything equally outrageous, and humiliating, and un-Catholic, in our system, we know nothing of the English Church. In a recent letter of Mr. Oakeley's, he tells us that the existing Roman Catholic Bishops in England have only an "*accidental* connection" with this country, and that they at present receive their titles "from *extinct* Sees in *infidel* parts of the world." How is it that Rome has left such a country as England to the "accidental" Episcopacy of Bishops who ought to be converting the "infidel parts of the world" from which they take their titles?

Of the superior reverence of Roman Catholic Bishops, we have the following specimen:—

"The person who had compiled the Prayer Book before-mentioned met him at my house, and together we looked over it and considered the remarks which the Bishop had before noted in pencil. I was surprised at the delight with which his Lordship repeated the hymns of the Church, which long custom seemed to have more endeared to him, and at the interest and minuteness with which he compared those translations of them with the originals. He seemed to have marked every expression, and to weigh the rhythm with the feeling of a poet. I hope I shall not scandalize any one by recording that, when he came to the Vesper hymn, "Iste Confessor," and read the translation, he exclaimed: "Is that right? Is that the proper meter?

Iste Confessor Domini colentes. [Sacratus.]

It is the meter of Canning's Needy knife-grinder;"

'This great Confessor, God's most worthy servant,'
'I give thee sixpence? I will see thee damned first!'

"All right!" he added, laughing at the test he had adduced."

The old complaint of delay in appeals to Rome appears to exist still, if we may judge from the Bishop's letter to his lay friend:—

"I was sent for about my Pastoral! I can discover no other cause. The authorities at Propaganda received me civilly but coolly, *and for three weeks would say nothing*. The Pope received me coolly at first, and read myself and my brother Bishops (Dr. Walsh excepted) a severe lesson in a true Papal style; quiet, dignified, well expressed, and *cutting to the quick*."

Dr. Baines succeeds in satisfying the Pope, and returns to England, but he still speaks of a faction of malignant Romanists:

"It was everywhere felt to be a complete triumph, and the faction was mortified and is so still in the highest degree. The Bishops have already experienced a change of treatment, which I feel confident will last for some time: and I hope for ever.

"I am about to put forth, when I can find time, some public explanations, in order to check the mischievous reports which some busy friends of the faction are spreading amongst the Catholics. . . . .

"I cannot make out whether you have read my "History of the Pastoral," an unpublished though printed work. If you have not, let me send you a copy. I expect a new storm, if the spirits of wickedness can raise it."

Subsequently, the lay friend, and contributor to the Magazine, gives the entire history of the Pastoral, as printed and privately circulated by the Bishop. The following are extracts from the Bishop's introduction:

"In the discharge of what I consider a duty, I had the misfortune to incur the displeasure of a respectable party in the Catholic body, whose cause was warmly espoused by another very powerful party, to whom I was previously obnoxious. For motives of which I am ignorant, and which, therefore, I have no right to judge, a design was formed to embroil me with the Holy See, and, I have reason to believe, *to inflict upon me serious injury*."

Next we have the entire Pastoral, with the paragraphs in brackets upon which the charges against him were founded, and the "charges" are given at the foot of the pages. The Bishop alludes very pointedly to the Jewish converts in St. Paul's day, upon which we have—

"Charge No. 1. Here begin the allusion to the new converts of England. See how, from the very beginning, the converts are treated. Hence, they fear that such treatment may prove an obstacle to the conversion of others, and stagger the weak."

Then the Pastoral observes:

"The wisest of men tells us, that "*there is nothing new under the sun*," and least of all are "*evil days*" novelties in this our fallen state. We need not wonder, then, that we should have been thrown upon times which *greatly resemble those of the Apostles, in the particulars above mentioned*."

Upon this we have,

"Charge No. 3. See here the allusions better explained, so that there may be no doubt about their meaning."

The next extract from the Pastoral is as follows:

"[We allude to *some controvertists* who have begun to apply certain reproachful terms, such as *heretics*, to *our separated brethren*, and to write of such in a style of asperity and harshness. It is easy to cloak the motives of such proceedings under the pretence of extraordinary zeal for the truth, and it is easier still to meet with those who will applaud a conduct which harmonizes so agreeably with the corrupt dispositions of the human heart. But oh! how much is it to be lamented that Catholics should, in any instance, tarnish so good a cause as theirs (No. 4)]."

Then come,

"Charge No. 4. It has been remarked that the author, who shows such extraordinary tenderness towards the Protestants, might have been less severe upon the converts. If the former are to be called, as he recommends, by a milder name than that of *heretics*, surely it cannot be necessary to inveigh so bitterly against converts, and call them *perverse*. Such, at least, is the complaint generally made by the converts, who, as is unanimously attested by the most conspicuous amongst the Catholic body, are, for the most part, distinguished for their superior virtue and eminent piety."

Next we have a whole nest of obnoxious passages and corresponding charges:—

"[But they injure you and your holy cause, and they involve you in injustice, if they provoke you to retort upon the adverse party even the milder reproach of *heretic*. *This term may be unjust*, and, if applied generally to all in error, is certainly so. (No. 5.)]

"[I observed to you that most of [the evils of which the Apostle complains as afflicting the body of the faithful, arose from the difficulty *of eradicating from the breasts of converts the vices and passions which held sway over them before their conversion*. It is painfully interesting to observe how distance of time *produces no difference in the workings of the human passions*. The greater part of our difficulties in this country still originate in *the same source*, though the number of converts amongst us is a *small minority*, whereas, in the Apostle's time, they constituted the whole body of the faithful.

"Some filled with the presumption of their ancient sect, and strangers to the humility of the religion they have embraced, commenced their career by dictating to their spiritual rulers, as the converted Jews dictated to the Apostles, the conduct they ought to pursue in the government of the Church. (No. 6.) Having the same itching ears as before, they choose for themselves teachers to whom they give their confidence, and disregard those whom God has placed over them, in the same manner that, as St. Paul complains, the Corinthians had done in his regard: "*I will most gladly spend, and be spent myself, for your souls; although loving you more, I be loved less. But be it so.*" (2 Cor. xii. 15.) [Others having, before their conversion, ascribed no merit to human works, performed through the efficacy of Divine grace, *now running into an opposite extreme*, ascribe to favorite practices, of piety and self-selected good works a merit *which neither reason nor religion recognize*. (No 7.) "*I fast twice in the week; I pay tithe of mint and cummin*," seems to be their inward congratulation, if not their outward boast. [All who join or imitate them in these exterior practices are applauded by them as saints; all who walk in an humbler and more beaten track are scarcely allowed to be Christian. (No. 8.)]

Others manifest in all their conduct, an inveterate dislike to those whose errors they have forsaken. Their language, when speaking of them, is that of harshness, if not of dislike; and, whilst they manifest an anxiety for their conversion, they take the most effectual means to prevent it. [Is there a practice of piety, *which the Church tolerates rather than approves, which good taste cannot defend, nor reason easily explain*, (No. 9) which is calculated to confirm the prejudices of Protestants and rebut them at the threshold of inquiry?—this is the practice, of all others, which these *preverse* (No. 10) converts parade on all occasions, in preference to the most approved, most ancient, and most impressive forms of Catholic devotion.] [*Is there a doctrine peculiarly obnoxious to Protestants, which belongs not to the code of defined dogmas, and which Catholics, therefore, may without censure, reject*? (No. 11)—*this doctrine is made a motto for the title-pages of their books of piety*, (No. 12) as if their object was to deter the unbeliever from reading another line.] [How different was the conduct of St. Paul! He knew that it was lawful in itself to eat meats that had been sacrificed to idols; but as others had not the same knowledge, or could not overcome their former prejudices, he declared that he would never eat meat again rather than scandalize a weak brother. "*If meat scandalize my brother, I will never eat flesh*;" and he asserts that no act otherwise would be a crime against charity: "*When you sin thus against the brethren, and wound their weak conscience, you sin against Christ.*" (1 Cor. viii. 11–13.) O how amiable, how kind were the feelings of this great Apostle to those Jews, who obstinately refused to be converted by him, and who ceased not to persecute and seek his life! (No. 13.)]

[To be Continued.]

Congregational Singing,

From Church Chorals, by Richard Storrs Willis.

An instance which realized the author's ideal of this style of music, fell under his observation in one of the cities of Central Germany. In this city, the leading Protestant Church being closed for some months while undergoing repairs, the Catholics, with a liberality of sentiment sometimes met with in that country, threw open their magnificent edifice to the worship of their Protestant brethren, their own service being at an earlier hour. The only change which was made in the interior, was the concealment of the altar by a curtain falling from the lofty ceiling to the floor. In front of this was a temporary pulpit for the clergyman.

Entering on a Sabbath morning, this Cathedral, upon the front of which stood, solitarily, in imposing capitals, the solemn word—Deo—the immense space was already crowded with worshippers. On the sides of the altar was the costly apartment, or curtained tribune for the reigning family, a Protestant House, the Duke and his Court being present. The broad area below was filled, partly with garrison troops, partly with citizens, and partly with peasantry from the country, in their picturesque Sabbath costumes. The introducing Voluntary had just commenced, and the powerful organ, which was concealed behind the curtain, and seemed to have its place near the altar, was filling and crowding every arch and corner of the immense pile with its massive harmonies. The air around us was a sea of music, the rich surgings of which broke majestically and solemnly on the vaulted roof, the lofty pillar, and—the silent heart.

While this was proceeding, the devotional multitude were finding from the book in the hand of each, the first hymn, indicated as is usual in the German Churches, upon tablets placed at convenient points upon the sides of the Church. Gradually the tide of organ tones flowed into the familiar strain of a solemn Church chant. At that signal the assembled multitude, from the monarch to the peasant, arose, as by a common impulse, to their feet; and, as the introductory strain ceased, and a clear trumpet, (concealed also from the eye,) led off, with the organ, the choral melody, then from every voice and heart of the vast multitude, arose a mighty song of praise to God. A song which the massive roof seemed scarce capable of repressing—lofty—sublime—soul-thrilling.

As the last echoes of this choral hallelujah died upon the ear, the clergyman for the first time made his appearance, and pronounced in a deep toned and solemn voice, the opening prayer. He retired, and again the unseen organ renewed the choral strain, and once more the thousand-voiced chorus swelled to the skies. The sermon succeeded, followed by the closing choral.

Here, then, unpremeditatedly, and unconsciously to the worshippers, (for each was engaged in his own devotions) here was an effect, devotional and musical, unsurpassed, we thought, by the conscious and premeditated effects of any church in the world. And to what shall we ascribe it? To circumstances, from which, (though partly accidental,) we may yet, perhaps, glean some instruction: the exclusion of all artistic machinery from the eye and sense of the worshipper:—the absence of any unrequired *personal* intervention between the soul and its Maker:—the simultaneousness and apparent *spontaneousness* of the first universal act of worship: (unannounced, and unexcited, preparatorily, before engaged in actually:) the common level of devotion, from which each soul bore its humble, individual part, in the common worship: the deep reverence and earnestness everywhere evinced; (a feature, strange to say, in our Churches, at home, and yet so common abroad)—and last, but most worthy of mark, the utter unconsciousness of each worshipper, both of *himself* and the observing eye of others, as well as the effect produced by the music and the act of devotion, either individual or general. no doubt, to the common devotional occupation of all. And yet this very effect, alluded to, though unnoted by any special thought, was undoubtedly *felt*, sympathetically, in the inmost soul of every worshipper; the very essence and perfection, we conceive, of all Church effects.

While standing amid this solemn and instructive scene, and still under its influence, the thought pressed itself upon our mind—were there here assembled an equal number of my own countrymen, were this noble edifice filled with Americans, instead of these Germans: here, thus musically led, would Old Hundred rise just as universally, just as loftily, just as effectively to the throne of the Eternal! And if Old Hundred, thus might, similarly, a hundred like it, enough for *all* congregational purposes, learnt, like Old Hundred in childhood, and sung through life.—Would we then have congregational singing, let us have but *uniformity* in the tunes of our devotional style, and our musical *variety*, in the choir and impressive style. Thus were congregational singing *practical*: thus were it, with a generation, universally introduced.

Of other peculiar characteristics of these two styles, choir and congregational, (concerning which so much remains to be said) our limits do not permit us minute consideration. As regards the latter style, the first step must be taken by others—by the Church itself, they deciding upon its *introduction*. For we, who treat of these matters, can but endeavor to throw light upon the subject, the decision, of course, resting with others. Till this step be taken, nothing in this department can be done. Should any Church or Society, however, contemplate combining with the choir the congregational style, there are those who are able and ready to advise them on this point.

VISITING GOVERNESS.

A LADY who has had considerable experience, wishes to engage as Day Governess. She teaches French and English thoroughly; also, Vocal and Instrumental Music. Address "Teacher," Mr. Miller's book store, Broadway, near Bleecker.

At Reduced Prices for Cash only

Published and for Sale by

THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, Depository, No. 20 John street, New York:

Books of Instruction.

Union Primer	per hundred,	$2 00
Prot. Epis. Sunday School Book, No. 1	"	1 25
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" " " 2, New	"	18 00
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" " 2, "	"	6 00
" " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

LIBRARY BOOKS.

Cheap Library.—*One Hundred Volumes* bound with muslin backs, and containing 159 books, put up by direction of the Executive Committee, for Ten Dollars. This is believed to be the cheapest Library in the country.

The Library to this date is 186 vols., of various prices. Total, $29 06, nett.

The Children's Magazine, bound in 40 vols, of 144 pages each. Price for the set, 7 20, nett.

The Juvenile Library, 6 vols., 32 mo. Price for the set, 87 cents, nett.

NEW LIBRARY BOOKS.

Bear and Forbear	half morocco,	10 cents,
Norah	"	10 "
The Widow's Son	"	10 "
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George Austin	"	30 "
The Doubt Settled	"	10 "
Simple Stories	"	12 "
The Jewels	"	16 "
Stories illustrative of our Duty to God	"	18 "
Charles Burton. A Tale	"	23 "
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Scripture reading lessons for young Children, 3 parts in one vol	"	25 "

BEAUTIFUL BOOKS FOR GIFTS.

The Combatants.—An Allegory. By the Author of "The Dark River," with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The Boy and the Birds.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The King's Messengers.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The Old Man's Home.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The Shadow of the Cross.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, gilt, 62½ cts.; fancy paper covers, 25.

The Distant Hills.—An Allegory. By the same Author. Similarly illustrated. Muslin, gilt, 62½ cts.; fancy paper, 25.

Sacred Allegories.—The Shadow of the Cross and The Distant Hills, in 1 vol. Muslin, gilt, $1.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.

March 3, 1849. Church Depository, 20 John St

ENGRAVINGS OF CHURCHES.

JUST ISSUED. splendid Steel Engravings of the following Churches in the City of New York, viz:—Trinity, St. Paul's, St. John's, Grace, Holy Communion, St. Thomas', and Ascension. These plates are engraved by the best artists, in the most superior style, and are issued in large size for the purpose of framing, and will form a beautiful ornament for the parlor or drawing room. Price 25 cents each, in frame $1. A suitable deduction made to the trade.

For sale at the Office of the "Evergreen," 142 Broadway, (up stairs.)

NEW LIBRARY AND GIFT BOOKS.

THE General Protestant Episcopal Sunday School Union has just published the following Books—in Muslin, Library, and fancy paper bindings.

MY MOTHER'S JEWEL, by Jane A. Eames, with illustrations from designs by Purcell.

AGNES AND ELIZA; or, Humility, with fine engravings.

SEQUEL TO HARRY AND ARCHIE, by the Rev. Edward A. Monro, with engravings.

WILLIAM NORTON, the Emigrant, by Mrs. Francis Vidal, with engravings.

LITTLE ANNIE AND HER NURSE, by same author, with engravings.

THE CHURCH CATECHISM, ILLUSTRATED.—This is a most beautiful gift book for children of all ages.

For sale at the Depository, No. 20 John-st.

Oct 5—tf DANIEL DANA, Jr., Agent.

NORWICH FAMILY SCHOOL is beautifully situated upon Norwich Plain, with every facility for the mental, moral, and physical improvement of youth. The number of pupils is limited to 12. *French* is made a medium of communication. Next session commences Nov. 1. Circulars may be had at Stanford & Swords, also of E. H. Wilcox, 293 Broadway.

The Principal will call on any person wishing to place a pupil under his care.

Please address S. E. BROWNWELL, Norwich, Conn.

Oct 19—6t$

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.

March 30, 1850–tf No. 120 Bleecker, cor. Wooster st.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.

ALFRED G. STEVENS, Secretary.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned town and country, at moderate charges.

HENRY PILCHER.

Corner o Centre and River sts., Newark, N. J.

November 11.

REPORT FOR OCTR.—The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of October, Eighty-six new policies, viz.:

To Merchants	31	To Farmers	3
Manufacturers		Mechanics	
Clerks	7	Clergymen	5
Physicians		Mariners	3
Students		Merchants	6
Steamboat Captain	6	Others	8
Lawyers	6		
Public Officers	6		25
Agents	3		59
	59	Total	86
Whole number of Policies issued			6352

Pliny Freeman, Actuary. Morris Franklin, Pres. Spencer S. Benedict, Vice Pres.

George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,

Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
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" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions.—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of Keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, Sec'y and Treas.
"Jas. G. Henning, Chairman."

Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.

The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.

The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avenues, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.

Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.

Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.

Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.

Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable*.

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit*. The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal*.

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon, A. H. Pomroy,
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Henry Perkins, A. E. Burr,
William Mather, Newton Case,
George H. Olmsted, William N. Matson
William T. Hooker,

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.

Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

TRUSTEES.

Morris Franklin, John S. Bussing,
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Alfred Freeman, M.D., Cyrus Curtiss,
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Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.

Pliny Freeman, Actuary.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,644 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69–124,416 44	—186,973 12
Nett accumulated fund,		$1,032,618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.

Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

THE CHURCHMAN,

EDITED BY THE

REV. WILLIAM WALTON, A. M.,

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